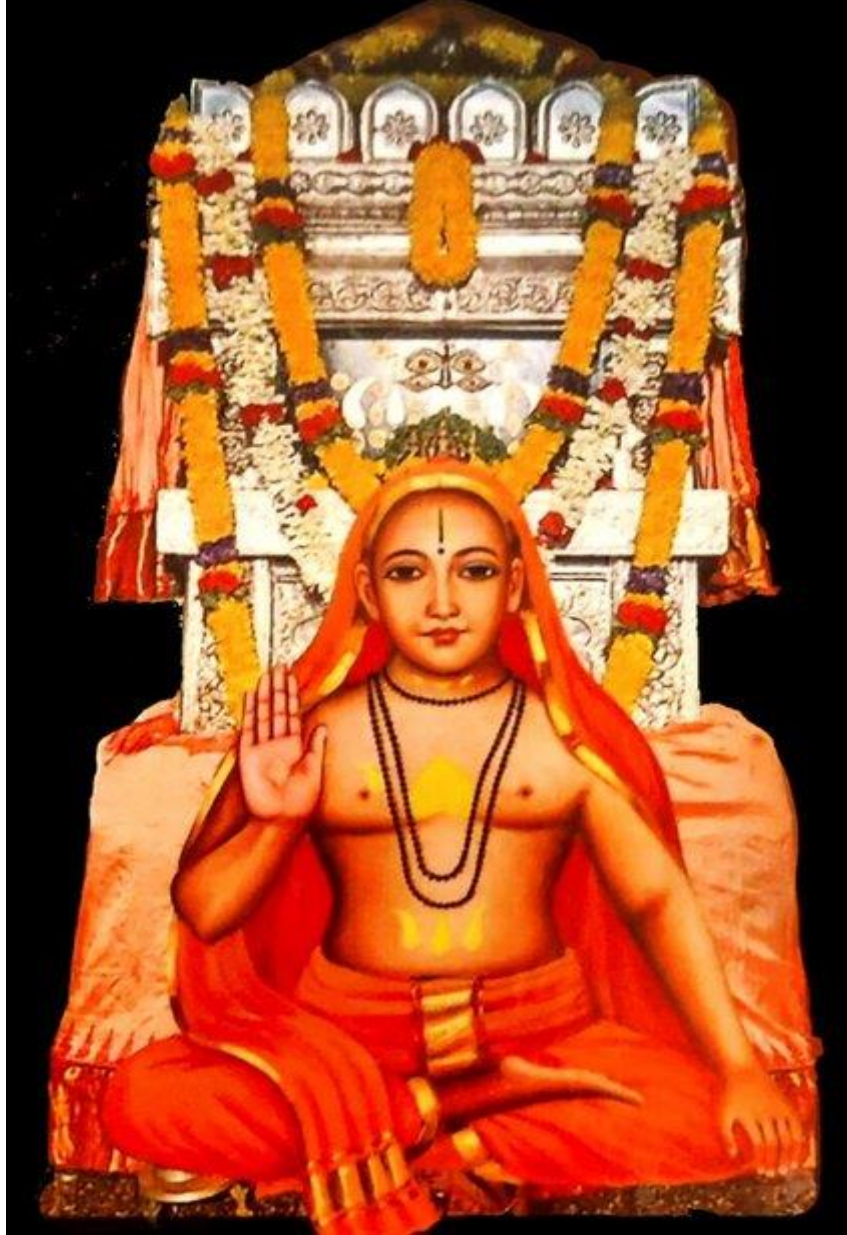




श्री मन्मूलरामो विजयते  
श्री राघवेंद्राय नमः

श्रीगुरुगुणस्तवनम्

(श्री वादेंद्रतीर्थविरोचित)



ಉನ್ನಿಲನ್ನಿಲನೀರೇರುಹನಿವಹಮಹ:ಪುಷ್ಟಿಮುಷ್ಟಿಂಧಯಿಶ್ರೀ:  
ಶ್ರೀಭೂದುರ್ಗಾದ್ಯಗಂತಪ್ರಚಯಪರಿಚಯೋದಾರಕಿರ್ಮೀರಭಾವ: |  
ಸ್ವೈರಕ್ಷೀರೋದನಿಯುಚ್ಚಶಿರುಚಿನಿಚಯಾಖರ್ವಗರ್ವಾಪನೋದೀ  
ಪಾತು ಶ್ರೀನೇತುರಸ್ಮಾನ್ ಸಪದಿ ಬುಧಜನತ್ರಾಣದಕ್ಷ: ಕಟಾಕ್ಷ: || 1 ||

ಮಾತಸ್ತಾ ಮುಪಕಲ್ಪಿತಾಖಿಲಜಗತ್ಸರ್ಗೇ,,ಜಭರ್ಗೇಡಿತೇ  
ಚೇತೋ ನ ಪ್ರಜಹಾತು ಜಾತುಚಿದಿಹ ಸ್ವರ್ಗೇ,,ಪವರ್ಗೇ,,ಪಿ ನ: |  
ಲಾವಣ್ಯಾದಧರೀಕೃತಾಮರವಧೂವರ್ಗೇ ನಿಸರ್ಗೇಹಿತಂ  
ಕಾರುಣ್ಯಂ ಕುರು ಮಾ ಕೃಥಾ ಮಯಿ ಪುನರ್ದುರ್ಗೇ ವಿಸರ್ಗೇ ಮತಿಮ್ || 2 ||

ಶ್ರೀಮದ್ರಾಮಾಭಿರಾಮಾಮಿತಮಹಿಮಪದಪ್ರೌಢಪಾಥೋರುಹಾಲಿ:  
ಕೃಷ್ಣಾನಿಷ್ಠಾಮಿತಕ್ಷ್ಮಪರಿವೃಥಪಟಲೀಪಾಟನೈಕಪ್ರವೀಣ: |  
ವೇದವ್ಯಾಸೋಪದೇಶಾಧಿಕಸಮಧಿಗತಾನಂತವೇದಾಂತಭಾವೋ  
ಭೂಯಾತ್ ಕೀಶಾವನೀಶವ್ರತಿಸುರನಿಲ: ಶ್ರೇಯಸೇ ಭೂಯಸೇ ನ: || 3 ||

ಉದ್ವೇಲವ್ಯಾಸತಂತ್ರವ್ಯವಸಿತನಿಖಿಲಾಭಿಜ್ಞಹೃದಾ,,ನವದ್ಯಾ-  
ನಂತತ್ರಯ್ಯಂತಭಾವಪ್ರಕಟನಘಟನಾಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇ |  
ಸಂವತ್ಸೇ ಮಂತ್ರವತ್ಸೇರನಿತರವಿಷಯಸ್ವಶಿಭಿ: ಪಾವಮಾನೇ  
ರೂಪೇ ಲೋಕೈಕದೀಪೇ ಪ್ರಸರತು ಹೃದಯಂ ಮಾಮಕಂ ಮಧ್ವನಾಮ್ನಿ || 4 ||

ವಿಜ್ಞಾನೋದರ್ಕತರ್ಕಪ್ರತಿಪದಮಧುರೋದಾರಸಂದರ್ಭಗರ್ಭ-  
ಪ್ರೌಢಾನೇಕಪ್ರಬಂಧಪ್ರಕಟಿತಭಗವತ್ಪಾದಭಾಷ್ಯಾದಿಭಾವ: |  
ಮಿಥ್ಯಾವಾದಾಪವಾದಪ್ರಕುಪಿತವಿಮತಧ್ವಾಂತಸಂತಾನಭಾನು-  
ಜೀಯಾದನ್ಯೈರಜಯ್ಯಸ್ತ್ರೀಭುವನವಿದಿತಾಶ್ಚರ್ಯಚರ್ಯೋ ಜಯಾರ್ಯ: || 5 ||

ಶ್ರೀಮತ್ಪೂರ್ಣಪ್ರಬೋಧಪ್ರಕಟಿತಪದವೀಧಾವಿಮೇಧಾವಿಧೀಮತ್-  
ಸೇನಾನಾಸೀರಸೀಮಾಸಮುದಿತವಿದಿತಾಬಾಧಯೋಧಾಧಿನೇತಾ |

ಮಾಯಸಿದ್ಧಾಂತದೀಕ್ಷಾವಿಘಟನಘಟನಾಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ:

ಶ್ರೀರಾಮವ್ಯಾಸದಾಸೋ ವಿಲಸತಿ ವಿಬುಧೇಂದ್ರಾಭಿಧ: ಸಂಯಮೀಂದ್ರ: || 6 ||

ಮಾಯಾತಂತ್ರಾಮರಾಸ್ಮಯಮಪನಯತೋ ಮಧ್ವಸಿದ್ಧಾಂತನಾಮೋ

ನೇತ್ರಾಣೀವ ತ್ರಯೋ, ಪಿ ತ್ರಿಜಗತಿ ನೃಹರೇರಿಂಧತೇ ಯತ್ಪ್ರಬಂಧಾ: |

ಯದ್ವಾಗದ್ವೈತವಿದ್ಯಾಚಲಕುಲಕುಲಿಶಪ್ರಾಧಿಮಾಥೌಕತೇ ಸ:

ಶ್ರೇಯೋ ಭೂಯೋ ವಿದಧ್ಯಾತ್ ಸುಮಹಿತಮಹಿಮಾ ಸಂಪ್ರತಿ ವ್ಯಾಸರಾಜ: || 7 ||

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ಚಾತುರ್ಯೈಕಾಕೃತಿಯಶ್ಚತುರಧಿಕಶತಗ್ರಂಥರತ್ನಪ್ರಣೇತಾ

ಧೂತಾರಾತಿಪ್ರಬಂಧ: ಸ್ವಟವಿದಿತಚತು:ಷಢ್ವಿದ್ಯಾವಿಶೇಷ: |

ಸೋ, ಯಂ ನ: ಶ್ರೀಸುರೇಂದ್ರವ್ರತವರತನಯೋ, ದ್ವೈತಶೈವಾಸಹಿಷ್ಣು:

ಪುಷ್ಪಾತು ಶ್ರೀಜಯೀಂದ್ರಸ್ತೃಭುವನವಿದಿತ: ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ: || 8 ||

ವ್ಯಾಧೂತಾವದ್ಯಹೃದ್ಯಾಮಿತಕೃತಿರಚನಚಾರುಚಾತುರ್ಯಹೃಷ್ಯತ್-

ಕರ್ಣಾಟಕ್ಷೀಣಿಪಾಲಪ್ರತಿಪದರಚಿತಾನೇಕರತ್ನಾಭಿಷೇಕ: |

ಪತ್ರಿಶಾರೂಢಲಕ್ಷ್ಮೀಪತಿಪದನಲಿನೋದಗ್ರರೋಲಂಬಲೀಲೋ

ವಿಖ್ಯಾತ: ಶ್ರೀಸುಧೀಂದ್ರವ್ರತಪತಿರತುಲಂ ಭದ್ರಮುನ್ನಿದ್ರಯೇನ್ನ: || 9 ||

ಧೂತಾವದ್ಯೈರವಿದ್ಯಾವಿಘಟನಪಟುಭಿರ್ವಿದ್ವದಭ್ಯರ್ಥನೀಯೈ-

ವಾರ್ಚ: ಪ್ರಾಚಾಂ ಪ್ರವಾಚಾಮುಚಯಮಭಜನ್ ಯತ್ಕೃತಗ್ರಂಥಜಾತೈ: |

ಸಂಖ್ಯಾವಂತೋ ಯಮಾಹುರ್ಮುಹುರಖಿಲರ್ಕಲಾಮೂರ್ಧಿಮುಧ್ವೇಲಕೀರ್ತಿ-

ಧೀರ ಶ್ರೀರಾಘವೇಂದ್ರ: ಸ ದಿಶತು ಸತತಂ ಭವ್ಯಮವ್ಯಾಹತಂ ನ: || 10 ||

ಯೇ ರಾಮವ್ಯಾಸಪಾದಪ್ರಣಿಹಿತಮನಸೋ ಮಧ್ವತಂತ್ರಪತಿಷ್ಠಾ-

ಧುರ್ಯಾಮರ್ಯಾದಸಂವಿತ್ಸುಮಹಿತಸುಮತೀಂದ್ರಾರ್ಯಶಿಷ್ಯಾಗ್ರಗಣ್ಯಾ: |

ನಿತ್ಯತ್ರಯ್ಯಂತಚಿಂತಾಪರಿಣತವಿಶದಾಶೇಷತತ್ತ್ವಾ ವಬೋಧ-

ಪ್ರಖ್ಯಾತಾನ್ತಾನುಪೇಂದ್ರವ್ರತಿವಿಬುಧಮಣೀನ್ ದೇಶಿಕಾನಾಶ್ರಯೇ, ಹಮ್ || 11 ||

||

ಯೋಗೋ ಯಃ ಕರ್ಮನಾಮಾ ಕವಿಭಿರಭಿಹಿತೋ ಯಶ್ಚ ವಿಜ್ಞಾನಸಂಜ್ಞಃ  
ಶಕ್ತೋ ನಾಸಿದ್ಧಕಾಯಸ್ತನುಮತಿರನಯೋಸ್ತಾವದಾವರ್ಜನೇ,,ಹಮ್ |  
ಯಶ್ಚೋಪಾಯೈರುಪೇಯಃ ಸ್ಥಿರಫಲವಿಧಯೇ ದೇಶಿಕಸ್ಯ ಪ್ರಸಾದ-  
ಸ್ತಸ್ಮೈ ತಸ್ಯ ಸ್ತುವೀಯಾನಿಶಮಪಿ ಚರಿತಂ ರಾಘವೇಂದ್ರವ್ರತೀಂದ್ರೋಃ || 12 ||

ಏಷ ಶ್ರೀರಾಘವೇಂದ್ರವ್ರತಿವರಚರಿತಾಂಭೋನಿಧಿಃ ಕ್ವಾತಿವೇಲಃ  
ಕ್ವಾನೌ ಖದ್ಯೋತಪೋತಪ್ರಮುಷಿತವಿಭವಶ್ಚೇತಸೋ ನ ಪ್ರಕಾಶಃ |  
ವಂಧ್ಯೈವಾತಃ ಪ್ರತಿಜ್ಞಾಂ ತದತುಲನಿಖಿಲಾಶ್ಚರ್ಯಚರ್ಯಾಭಿಧಾನೇ  
ಸ್ಥಾನೇ,,ಧಾಪಿ ಕ್ವಚಿತ್ ಸ್ಯಾದಿಹ ಪುನರುದಧಿಸ್ನಾನಸಂಕಲ್ಪವತ್ ಸಾ || 13 ||

ಯದ್ಭಾನೌ ಯತ್ಕೃಶಾನೌ ಯದಮೃತಕಿರಣೇ ಯದ್ಗಹೇಷೂದಿತೇಷು  
ಜ್ಯೋತೀರ್ಯತ್ತಾರಕಾಸು ಪ್ರಥಿತಮಣಿಷು ಯದ್ಯಶ್ಚ ಸೌದಾಮಿನೀಷು |  
ಸಂಭೂಯೈತತ್ ಸಮಸ್ತಂ ತ್ವದಮಿತಹೃದಯಾಕಾಶನಿರ್ಯುತ್ ಪ್ರಕಾಶೇ  
ಧೀರ ಶ್ರೀರಾಘವೇಂದ್ರವ್ರತಿವರ ಭಜತೇ ಹಂತ ಖದ್ಯೋತರೀತಿಮ್ || 14 ||

ಚಿತ್ತೇ ನಾಯುಕ್ತಮರ್ಥಂ ಕಲಯತಿ ಸಹಸಾ ನಾಭಿಧತ್ತೇ ನ ಸದ್ಭಿಃ  
ಸಾಕಂ ಮೀಮಾಂಸತೇ ವಾನ ಲಿಖತಿ ವಚಸೋದ್ಘಾಟಯತ್ಯಾಶಯಂ ಸ್ವಮ್ |  
ಉಕ್ತಂ ನೋ ವಕ್ತಿ ಭೂಯಃ ಕ್ವಚಿದಪಿ ಲಿಖಿತಂ ನೈವ ನಿರ್ಮಾಪ್ತ್ವಿ ತಸ್ಮಾ-  
ದಸ್ಮಾಭಿಃ ಸತ್ಪ್ರಬಂಧಪ್ರಣಯನವಿಷಯೇ ಸ್ತೂಯತೇ ರಾಘವೇಂದ್ರಃ || 15 ||

ಧೀರಶ್ರೀರಾಘವೇಂದ್ರಂ ಕೃತನಿಜವಿಜಯಸ್ರಗ್ಧರಾರ್ಥಪ್ರಕಾಶಂ  
ದೃಷ್ಟ್ವಾ ಸಂತುಷ್ಟಚೇತಾ ದಶಮತಿರಚಿರಾದಭ್ಯಷಿಂಚತ್ ಪದೇ ಸ್ವೇ |  
ನೂನಂ ವಾಣೀ ತದೀಯಾನನನಲಿನಗತಾ ತತ್ಕೃತಸ್ವಪ್ರಿಯೈಕ-  
ಪ್ರತ್ಯಾಸಂಗಪ್ರಹೃಷ್ಟಾಸ್ವಯಮಪಿ ತದನು ಸ್ವೇ ಪದೇ ಚಾಭ್ಯಷಿಂಚತ್ || 16 ||

ಗ್ರಂಥೋ ವಾದಾವಲೀ ದ್ರಾಗಭಜತ ವಿದಿತೋ ದುರ್ಮತಾರಣ್ಯಾದಾಹಾ-  
ದಾಪೂರ್ವಾರ್ಧಪ್ರತೀಪಕ್ರಮಪರಿಪರಿತಸ್ವಾಭಿಧಾಗೋಚರತ್ವಮ್ |

ತಸ್ಯಶ್ರೀರಾಘವೇಂದ್ರ ವ್ರತಿವರ ಭವತೋ ವಾಯುವಂಶಪ್ರಸೂತೇ-  
ರೇತಹ್ಯು ದ್ವೀಪನಂ ಯತ್ತದುಚಿತಮಿತಿ ಮೇ ಮಾನಸೀ ವೃತ್ತಿರಿಂಧೇ || 17 ||

ವಂದಾರುಪ್ರಾಣಿಚೇತಃ ಶ್ರೀತತಿಮಿರಪರೀಭಾವ ಕೌಶಲ್ಯಭಾಜಃ  
ತೇಜಸ್ತೇ ರಾಘವೇಂದ್ರ ವ್ರತಿವರ ಕಿಮಿತಿ ಶ್ರೀಮತೋ ವರ್ಣಯಾಮಃ |  
ಯೇನೈಷಾಚಂದ್ರಿಕಾ,, ಪಿತ್ರಿಭುವನವಿಶದಾ ಸತ್ವಧೋದಂಚಿತಶ್ರೀಃ  
ಲೇಭೇ ಸರ್ವಜ್ಞಮೌಲಿಪ್ರಕಟಿತವಿಭವಾ ತ್ವತ್ತ ಏವ ಪ್ರಕಾಶಮ್ || 18 ||

ಧೀರಶ್ರೀ ರಾಘವೇಂದ್ರ ತ್ವದತುಲರಸನಾರಂಗನೃತ್ಯತ್ವಯಂಭೂ-  
ಯೇಷಾಧಮ್ನಿಲ್ಲಭಾರಶ್ಲಥಕುಸುನತತೀಸ್ತ್ವದ್ಗಿರಃ ಸಂಗಿರಾಮಃ |  
ಯಾಭಿಃ ಸಂಮಿಶ್ರಿತಾಭಿನಿರವಧಿವಸುಧಾ ವಿಶ್ರುತಾ ಸಾ ಸುಧಾ,, ಪಿ  
ಕ್ಷೋಣೀಗೀರ್ವಾಣಗಮ್ಯಂ ಪರಿಮಲಮತುಲಂ ಸಾಂಪ್ರತಂ ಸಂಪ್ರಪೇದೇ || 19 ||

ಪ್ರಾಯಃ ಪ್ರಾಗನ್ಯದೀಯಾತನುತರವಿವೃತಿಗ್ರಂಥವಾಸೋವಿಹೀನಾ  
ಹ್ರೀಣಾ ನಾದರ್ಶಿ ಧೀರೈರಪಿ ಕಿಲ ಯುವತಿರ್ಭಾಷ್ಯಟೀಕಾಭಿಧಾನಾ |  
ಅದ್ಯ ಶ್ರೀರಾಘವೇಂದ್ರವ್ರತಿಕೃತವಿವೃತಿಪ್ರೌಢಕೌಶೇಯರತ್ನಂ  
ಸ್ವೇಹಾಯುಕ್ತಂ ವಸಾನಾ ವಿಹರತಿ ಸುಧಿಯಾಮಗ್ರತಃ ಸ್ವೈರಿಣೀವ || 20 ||

ಗ್ರಂಥೋ,,ಯಂ ನ್ಯಾಯಮುಕ್ತಾವಲಿರಿತಿ ಭವತಾ ರಾಘವೇಂದ್ರ ಪ್ರಣೀತೋ  
ನೂನಂ ಮುಕ್ತಾವಲಿಯುತ್ ಪ್ರಥಮಮುಪಚಿತಾದುದ್ಭುತಸ್ತಂತ್ರಸಿಂಧೋಃ |  
ಪ್ರೋತಶ್ಚ ಜ್ಞಾನತಂತೋ ತದನು ತವ ಗುಣಪ್ರೌಢಿಮಾಶಂಸತಾಂ ನಃ  
ಕಂಠೇಷು ಪ್ರೇಮಭೂಮ್ನಾ ಬಹುಮತಿವಿಧಯೇ ವಾ,, ಧುನಾ ಸನ್ನದಾಯಿ || 21 ||

ಹಂತನಂತೋ,, ಋಭಾಷ್ಯೇವಿಲಸತಿ ಭಗವತ್ಪಾದಸಂವರ್ಣಿತೋ,, ಧಃ  
ಸತ್ಯಂ ಪ್ರತ್ಯೇತು ಲೋಕಃ ಕಥಮಿದಮಧುನಾ ತಸ್ಯ ಟೀಕಾಂ ವಿನಾ ತೇ |  
ಧೀರ ಶ್ರೀರಾಘವೇಂದ್ರ ವ್ರತಿವರ ನಿವಸದ್ವಿಶ್ವಮಾಸ್ಯಾಂತರಾಲೇ  
ಸ್ತೋಕ್ತೇ ತೋಕಸ್ಯ ಶೌರೇರತಿಬೃಶಕುಪಿತಾಂ ತತ್ಪ್ರಸೂಮಂತರೇವ || 22 ||



ಭಿನ್ನೈರರ್ಥೈರನೇಕಪ್ರಕರಣಭಣಿತೈರದ್ಯ ಮಧ್ವಾಗಮಾಬ್ಧೌ  
ಮತ್ಯಾ ಭೂಯೋ ವಿಚಿಂತ್ಯ ಶ್ರುತಿಪರಿಣತಯಾ ಶಸ್ತ್ರಯಾ ಸಂಗೃಹೀತೈಃ |  
ಸೂತ್ರೇಷ್ಟೇಕೈಕಶೋ,,ಪಿ ವ್ರತಿವರ ಭವತಾ ಯೋಜಿತೇಷು ಪ್ರವಾಚಾಂ  
ಮೋದೋಯಾವನ್ನ ತಾದೃಕ್ ತವ ಪುನರಿತರೈ ರಾಘವೇಂದ್ರಪ್ರಬಂಧೈಃ || 23  
||

ಧೀರಶ್ರೀ ರಾಘವೇಂದ್ರವ್ರತಿವರ ಸುಜನಾನುಗ್ರಹವ್ಯಗ್ರಚಿತ್ತೈ-  
ರಾಚಾರ್ಯೈಃ ಸಂಗೃಹೀತಾಃ ಕತಿಚನ ಮನವಃ ಸಾರಭೂತಾಃ ಶ್ರುತಿಭ್ಯಃ |  
ತಾನೇವೋದ್ಭುತೈ ಭೂಯಃ ಶ್ರುತಿಷು ನಿದಧಾತಾ ಶಿಷ್ಯವರ್ಗೋಪಕ್ಲೃಪ್ಯೈ  
ಲೋಕೇ ಸಾಧುವ್ಯಧಾಯಿ ಶ್ರುತಗುಣಭವತಾ,,,,ಚಾರ್ಯಚರ್ಯಾನುವೃತ್ತಿಃ || 24  
||

ಗೀತಾಮತ್ಯರ್ಥಧೂತಶ್ರೀತಜನದುರಿತಾಮಿಂದುವಂಶಪ್ರಸೂತೌ  
ವ್ಯಾಚಕ್ಷಾಣೇ ಮುರದ್ವಿಷ್ಟಭಿಜನಮಭ ಭದ್ರಮಿಂದೋರನಿದ್ರಮ್ |  
ಧೀರಶ್ರೀ ರಾಘವೇಂದ್ರ ತ್ವಯಿ ಪುನರನಘೇ ಹಂಸವಂಶೋದಿತೇ ತಾಂ  
ವ್ಯಾಕುರ್ವತ್ಯದ್ಯ ಭವ್ಯಂ ಕಥಮಿವ ನ ಭಜೇದಾಶು ಮಿತ್ರಾನ್ವವಾಯುಃ || 25 ||

ನಸ್ಯಾದೀಶಪ್ರಸಾದೋ ಗುರುವರಕರುಣಮಂತರೇಣೇತಿ ರೂಢೋ  
ಧೀರಶ್ರೀರಾಘವೇಂದ್ರ ವ್ರತಿವರ ಸುದೃಢಶ್ವೇತಸಸ್ತೇ ವಿಪಾಕಃ |  
ಯೇನ ವ್ಯಾಖ್ಯಾಯ ಗೀತಾಮಪಿ ಗುರುಚರಣೋದಾರತದ್ಭಾಷ್ಯಟೀಕಾ-  
ವ್ಯಾಖ್ಯಾ ವಿಖ್ಯಾತವಿದ್ವನ್ಮಣಿಗಣವಿನುತಾ,,ಕಾರಿ ಭೂಯಸ್ತ್ವಯೈವ || 26 ||

ನಾನಾತಂತ್ರಪ್ರಸಂಗತ್ರಿಭುವನವಿದಿತೋದಾರಸಾರಸ್ವತೋ,,ಪಿ  
ಪ್ರತ್ನಾನೇಕ ಪ್ರಬಂಧಪ್ರವಚನರಚನಾವಿತ್ತ ತತ್ಕೌಶಲೋ,,ಪಿ |  
ಶಶ್ವದ್ ವ್ಯಾಖ್ಯಾತಗೀತಾಕೃತಿರ್ಪಿ ವಿಬುಧಾನುಗ್ರಹೈಕಾಗ್ರಚಿತ್ತೋ  
ಗೀತಾತಾತ್ಪರ್ಯಟೀಕಾವಿವರಣಮಕರೋದದ್ಭುತಂ ರಾಘವೇಂದ್ರ || 27 ||

ಲಕ್ಷ್ಮೀನಾರಾಯಣಾರ್ಯಸ್ತವ ತನಯಮಣಿಃ ಸತ್ಸು ಸರ್ವೇಷು ಧನ್ಯೋ  
ಯಸ್ಮಾದೃಗ್ಭಾಷ್ಯಟೀಕಾ,,ತನುತರವಿವೃತೇರಂಜಸಾ ತತ್ಕೃತಾಯಾಃ |

ಪ್ರೇಮ್ಣ ವಿದ್ವತ್ಸು ಭೂಯಃ ಪ್ರಚಯಮಭಿಲಷನ್ ರಾಘವೇಂದ್ರ ವ್ರತೀಂದ್ರ  
ಪ್ರಾಪೋಚಸ್ತಂ ಪ್ರತೀತವ್ರತ ನಿಚಯಮೃಚಾಮೇವ ಭಾಷ್ಯಾನುರೋಧಾತ್ || 28  
||

ಹೃದ್ಯತಯ್ಯಂತವಿದ್ಯಾಮುಖನಿಖಿಲಕಲಾತತ್ತ್ವ ಬೋಧೈಕಮೂರ್ತೇ  
ಧೀರ ಶ್ರೀರಾಘವೇಂದ್ರ ವ್ರತಿವರಸಕಲಾನೈವ ಸುಕ್ತಾನಿ ಸಮ್ಯಕ್ |  
ವ್ಯಾಕುರ್ವಂತಂ ಭವಂತಂ ವ್ಯವಸಿತಮತಯೋ ಹಂತ ನಿಧ್ಯಾಸಯಂತಃ  
ಸರ್ವೇ ಭೂಯಃ ಸ್ಮರಂತಿ ವ್ರತಸಮಿತಿಮಣೇಬ್ರಹ್ಮಸೂತ್ರಪ್ರೇಣೇತುಃ || 29 ||

ಯಾವದ್ವೇದಾಂತಖಂಡಪ್ರವಚನಕೃತಿನಿ ಪ್ರೇಮಭೂಮಾ ನ ತಾದೃತ್  
ಸರ್ವಾಮ್ನಾಯಪ್ರವಕ್ತರ್ಯನುಪಮಚರಿತೇ ರಾಘವೇಂದ್ರವ್ರತೀಂದ್ರೇ |  
ಇತ್ಯೇತದ್ವೇಹಭಾಜಾಮತಿವಿಶದರುಚೌ ಜಾಗರೂಕೇ,,ಪಿ ಲೋಕೇ  
ರಾಕಾಚಂದ್ರೇ ದ್ವಿತೀಯಾಶಶಿಕಲನತಿನ್ಯಾಯಮೇವಾನುರುಂಧೇ || 30 ||

ಹೃದ್ಯಾ ಟೀಕಾ,,ನವದ್ಯಾ ಪರವೃದ್ಧತಯಜುಸ್ಸಾಮಸಂಬಂಧಿನೀ ತೇ  
ಮಾಲಿನ್ಯಕ್ಷಾಲನಾಂಭಃ ಸ್ವಯಮಜನಿ ಹರೇರುತ್ತರಾಂಗೇ ಚ ಮೂರ್ಧ್ನಿ |  
ಸೈವರ್ಚಾಂ ರಾಘವೇಂದ್ರ ವ್ರತಿಸಮಿತಿಮಣೇ,,ನನ್ಯಸಂಪರ್ಕಭಾಜಾಂ  
ಓಜಿಷ್ಠೇ ದಕ್ಷಿಣಾಂಗೇ ಮೃಗಮದಮಿಲಿತೋದಾರಪಾಟೀರಸಾರಃ || 31 ||

ನೂನಂ ವಾಕ್ಯಾನುರೋಧಿಪ್ರಕರಣಮಖಿಲಂ ನೇಯಮಿತ್ಯುಕ್ತಮುಚ್ಛೈಃ  
ಪ್ರಾಚಾಂ ವಾಚಂಯಮೇನ ಪ್ರಕಟಿತವಿಭವಾನಂತವೇದಾಂತವಾಚಾ |  
ಸ್ವಾಮಿನ್ನೇತತ್ಪ್ರತೀಯಃ ಕಥಮಿವ ಕವಯೋ ರಾಘವೇಂದ್ರವ್ರತೀಂದ್ರೋ  
ಯೇನ ತ್ವದ್ವಾಕ್ಯಜಾತಂ ಪ್ರಕರಣನಿಕರಂ ತಾವದದ್ಯಾನುರುಂಧೇ || 32 ||

ವಿಖ್ಯಾತಶ್ರೀಸುಧೀಂದ್ರವ್ರತಿಸುತಭವತಾ ಸಾಧುಗೀತೇ ಸುತರ್ಕೇ ಸದ್ಯಃ  
ಪ್ರತ್ಯರ್ಥಿಹೃದ್ಯೇ ಮುನಿಮಣಿರಚಿತೇ ತಾಂಡವೇ ಯೋಜಿತಾರ್ಥೇ |  
ಪ್ರತಾಖ್ಯಾತಪ್ರಕಾಶಃ ಸಮಜನಿ ಭುವನೇ ಹಂತ ಚಿಂತಾಮಣಿಸ್ತಂ  
ಬ್ರೂಹಿ ಶ್ರೀರಾಘವೇಂದ್ರವ್ರತಿವಿಬುಧಮಣೇ ಕಸ್ತ್ವದನ್ಯೋ ವದಾನ್ಯಃ || 33 ||

ಪ್ರೌಢಾನೇಕಪ್ರಬಂಧಪ್ರವಚನರಚನಾಲಬ್ಧವಿಸ್ತೃಬ್ಧಕೀರ್ತೇ-

ಸ್ತೇ ಕಿಂ ನ್ಯಾಯಾಮೃತಸ್ಯಾವಿವರಣವಿಧಿನಾ ರಾಘವೇಂದ್ರಾಯಶಃ ಸ್ಯಾತ್ |

ಯದ್ರಾಜ್ಯಪ್ರಚ್ಯವೇನಾಖಿಲಭುವನಪತೇ ರಾಘವಸ್ಯೇವ ಕೀರ್ತಿಃ

ಲಬ್ಧೈವ ಪ್ರತ್ಯುತಾಲಂ ಗುರುಚರಣಕೃತಾಮೋದನಿರ್ವಾಹಜನ್ಯಾ || 34 ||

ವಾಚಾ ಸಂಕ್ಷಿಪ್ತಯಾ ಯದ್ಬಹುಚರಿತಮುಪಾವರ್ಣಯಸ್ತ್ವಂ ಮುರಾರೇ

ಕಿಂಚ ಶ್ರೀರಾಘವೇಂದ್ರ ಪ್ರತಿಪ ರಘುಪತೇಸ್ತೇನ ನೋ ವಿಸ್ಮಯೇ,,ಹಮ್ |

ಕಿಂ ವಾದುಃಸಾಧ್ಯಮಸ್ತಿ ತ್ರಿಜಗತಿ ಮಹತಾಮಾತ್ಮನಃ ಪಾಣಿಪದ್ಮೇ

ಪಶ್ಯಾಮಂದೋ ಮರಂದ ಕಿಲಘಟಜನುಷಾಚೋಲಿರಾಕಾರಿ ಸಿಂಧುಃ || 35 ||

ಮಂತ್ರಿಶ್ರೀನೀಲಕಂಠಾಭಿಧಮಖಿಮಣಿನಾ ಭಟ್ಟತಂತ್ರಾನುಬಂಧೇ

ಗ್ರಂಥೇ ತಾವತ್ತ್ವದೀಯೇ ಕರಿಣಿ ಗುಣವಿದಾ,,ರೋಪಿತೇ,,ಭೃಹಣಾಯ |

ಕೀರ್ತಿಸ್ತೇ ರಾಘವೇಂದ್ರ ಪ್ರತಿಸುಮತಿಮಣೇ ನೂನಮನ್ಯೂನವೇಗಾ

ದಿಘ್ನಾ ಗಾನಾರುರುಕ್ಷುಃ ಸ್ವಯಮಪಿ ಸಹಸಾ,,ಧಾವದಷ್ಟಾ ದಿಗಂತಾನ್ || 36 ||

ವ್ಯಾಸೇನ ವ್ಯುಪ್ತಬೀಜಃ ಶ್ರುತಿಭುವಿ ಭಗವತ್ಪಾದಲಬ್ಧಾಂಕುರಶ್ರೀಃ

ಪ್ರತ್ಯೇರೀ ಷತ್ಪ್ರಭಿನ್ನೋ,,ಜನಿ ಜಯಮುನಿನಾ ಸಮ್ಯಗುದ್ಭಿನ್ನಶಾಖಃ |

ಮೌನೀಶೋವ್ಯಾಸರಾಜಾದುದಿತಕಿಸಲಯಃ ಪುಷ್ಪಿತೋ,,ಯಂ ಜಯೇಂದ್ರಾ-

ದದ್ಯ ಶ್ರೀರಾಘವೇಂದ್ರಾದ್ವಿಲಸತಿ ಫಲಿತೋ ಮಧ್ವಸಿದ್ಧಾಂತಶಾಖೀ || 37 ||

ಇತಿ ಶ್ರೀರಾಘವೇಂದ್ರಾಯೋಭಯವಂಶಾಭಿಚಂದ್ರಮಾಃ |

ಉಪೇಂದ್ರ ಸೂನುಃ ವಾದೀಂದ್ರಶ್ಚಕ್ರೇ ಗುರುಗುಣಸ್ತವಮ್ ||

ಮಾಧ್ಯದದ್ವೈತವಿದ್ಯಾವದ್ಗರ್ವನಿರ್ವಾಪಣಕ್ಷಮಃ |

ವಾದೀಂದ್ರಯತಿರಾಟ್ ತೇನೇ ಭಕ್ತ್ಯಾ ಗುರುಗುಣಸ್ತವಮ್ ||

|| ಇತಿ ಶ್ರೀ ವಾದೀಂದ್ರತೀರ್ಥವಿರಚಿತಂ ಶ್ರೀಗುರುಗುಣಸ್ತವನಮ್ ||

## ಶ್ರೀಗುರುಗುಣಸ್ತವನಮ್



उन्मीलनीलनीरेरुहनिवहमहःपुष्टिमुष्टिंधयिश्रीः  
श्रीभूदुर्गाद्विगंतप्रचयपरिचयोदारकिर्मीरभावः ।  
स्वैरक्षीरोदनिर्यच्चशिरुचिनिचयाखर्वगर्वापनोदी  
पातु श्रीनेतुरस्मान् सपदि बुधजनत्राणदक्षः कटाक्षः ॥ 1 ॥

मातस्त्वामुपकल्पिताखिलजगत्सर्गे, जभर्गेडिते  
चेतो न प्रजहातु जातुचिदिह स्वर्गे, पवर्गे, पि नः ।  
लावण्यादधरीकृतामरवधूवर्गे निसर्गेहितं  
कारुण्यं कुरु मा कृथा मयि पुनर्दुर्गे विसर्गे मतिम् ॥ 2 ॥

श्रीमद्रामाभिरामामितमहिमपदप्रौढपाथोरुहालिः  
कृष्णानिष्टामितक्ष्मापरिवृढपटलीपाटनैकप्रवीणः ।  
वेदव्यासोपदेशाधिकसमधिगतानंतवेदांतभावो  
भूयात् कीशावनीशव्रतितनुरनिलः श्रेयसे भूयसे नः ॥ 3 ॥

उद्वेलव्यासतंत्रव्यवसितनिखिलाभिज्ञहृदा, नवद्या-  
नंतत्रय्यंतभावप्रकटनघटनासर्वतंत्रस्वतंत्रे ।  
संवर्ण्ये मंत्रवर्ण्येनितरविषयस्पर्शिभिः पावमाने  
रूपे लोकैकदीपे प्रसरतु हृदयं मामकं मध्वनाग्नि ॥ 4 ॥

विज्ञानोदकतर्कप्रतिपदमधुरोदारसंदर्भगर्भ-  
प्रौढानेकप्रबंधप्रकटितभगवत्पादभाष्यादिभावः ।  
मिथ्यावादापवादप्रकुपितविमतध्वांतसंतानभानु-  
र्जीयादन्यैरजय्यस्त्रीभुवनविदिताश्चर्यचर्यो जयार्यः ॥ 5 ॥

श्रीमत्पूर्णप्रबोधप्रकटितपदवीधाविमेधाविधीमत्-  
सेनानासीरसीमासमुदितविदिताबाधयोधाधिनेता ।  
मायसिद्धांतदीक्षाविघटनघटनासर्वतंत्रस्वतंत्रः  
श्रीरामव्यासदासो विलसति विबुधेंद्राभिधः संयमींद्रः ॥ 6 ॥

मायातंत्रामरारिस्मयमपनयतो मध्वसिद्धांतनाम्नो  
नेत्राणीव त्रयोऽपि त्रिजगति नृहरेरिंधते यत्प्रबंधाः ।  
यद्वागद्वैतविद्याचलकुलकुलिशप्रौढिमाढौकते सः  
श्रेयो भूयो विदध्यात् सुमहितमहिमा संप्रति व्यासराजः ॥ 7 ॥

चातुर्यैकाकृतिर्यश्चतुरधिकशतग्रंथरत्नप्रणेता  
धूतारातिप्रबंधः स्फुटविदितचतुःषष्टिविद्याविशेषः ।  
सोऽयं नः श्रीसुरेंद्रव्रतिवरतनयोऽद्वैतशैवासहिष्णुः  
पुष्पातु श्रीजयींद्रस्त्रिभुवनविदितः सर्वतंत्रस्वतंत्रः ॥ 8 ॥

व्याधूतावद्यहद्यामितकृतिरचनचारुचातुर्यहृष्यत्-  
कर्णाटक्षीणिपालप्रतिपदरचितानेकरत्नाभिषेकः ।  
पत्रीशारूढलक्ष्मीपतिपदनलिनोदग्ररोलंबलीलो  
विख्यातः श्रीसुधींद्रव्रतिपतिरतुलं भद्रमुन्निद्रयेन्नः ॥ 9 ॥

धूतावद्यैरविद्याविघटनपटुभिर्विद्वदभ्यर्थनीयै-  
र्वाचः प्राचां प्रवाचामुचयमभजन् यत्कृतग्रंथजातैः ।  
संख्यावंतो यमाहुर्मुहुरखिलर्कलामूर्तिमुध्वेलकीर्ति-  
र्धीर श्रीराघवेन्द्रः स दिशतु सततं भव्यमव्याहतं नः ॥ 10 ॥

ये रामव्यासपादप्रणिहितमनसो मध्वतंत्रपतिष्ठा-  
धुर्यामर्यादसंवित्सुमहितसुमतींद्रार्यशिष्याग्रगण्याः ।  
नित्यत्रय्यंतचिंतापरिणतविशदाशेषतत्त्वावबोध-  
प्रख्यातान्तानुपेन्द्रव्रतिविबुधमणीन् देशिकानाश्रये,हम् ॥ 11 ॥

योगो यः कर्मनामा कविभिरभिहितो यश्च विज्ञानसंज्ञः  
शक्तो नासिद्धकायस्तनुमतिरनयोस्तावदावर्जने,हम् ।  
यश्चोपायैरुपेयः स्थिरफलविधये देशिकस्य प्रसाद-  
स्तस्मै तस्य स्तुवीयानिशमपि चरितं राघवेन्द्रव्रतीन्द्रोः ॥ 12 ॥

एष श्रीराघवेन्द्रव्रतिवरचरितांभोनिधिःकातिवेलः  
क्वासौ खद्योतपोतप्रमुषितविभवश्चेतसो न प्रकाशः ।  
वंध्यैवातः प्रतिज्ञां तदतुलनिखिलाश्चर्यचर्याभिधाने  
स्थाने,थापि क्वचित् स्यादिह पुनरुदधिस्रानसंकल्पवत् सा ॥ 13 ॥

यद्भानौ यत्क्रुशानौ यदमृतकिरणे यद्गृहेषूदितेषु  
ज्योतिर्यत्तारकासु प्रथितमणिषु यद्यश्च सौदामिनीषु ।  
संभूयैतत् समस्तं त्वदमितहृदयाकाशनिर्यत् प्रकाशे  
धीर श्रीराघवेन्द्रव्रतिवर भजते हंत खद्योतरीतिम् ॥ 14 ॥

चित्ते नायुक्तमर्थं कलयति सहसा नाभिधत्ते न सद्भिः  
साकं मीमांसते वान लिखति वचसोद्घाटयत्याशयं स्वम्।  
उक्तं नो वक्ति भूयः क्वचिदपि लिखितं नैव निर्माप्रुटि तस्मा-  
दस्माभिः सत्प्रबंधप्रणयनविषये स्तूयते राघवेन्द्रः ॥ 15 ॥

धीरश्रीराघवेन्द्रं कृतनिजविजयस्रग्धरार्थप्रकाशं  
दृष्ट्वा संतुष्टचेता दशमतिरचिरादभ्यषिंचत् पदे स्वे ।  
नूनं वाणी तदीयानननलिनगता तत्कृतस्वप्रियैक-  
प्रत्यासंगप्रहृष्टास्वयमपि तदनु स्वे पदे चाभ्यषिंचत् ॥ 16 ॥

ग्रंथो वादावली द्रागभजत विदितो दुर्मतारण्यादाहा-  
दापूर्वार्धप्रतीपक्रमपरिपठितस्वाभिधागोचरत्वम् ।  
तस्यश्रीराघवेन्द्रं व्रतिवर भवतो वायुवंशप्रसूते-  
रेतह्युद्दीपनं यत्तदुचितमिति मे मानसी वृत्तिरिंधे ॥ 17 ॥

वंदारुप्राणिचेतःश्रीततिमिरपरीभाव कौशल्यभाजः  
तेजस्ते राघवेन्द्रं व्रतिवर किमिति श्रीमतो वर्णयामः ।  
येनैषाचंद्रिका, पित्रिभुवनविशदा सत्पथोदंचितश्रीः  
लेभे सर्वज्ञमौलिप्रकटितविभवा त्वत्त एव प्रकाशम् ॥ 18 ॥

धीरश्री राघवेन्द्रं त्वदतुलरसनारंगनृत्यस्त्वयंभू-  
येषाधम्मिल्लभारश्लथकुसुनततीस्त्वद्गिरः संगिरामः ।  
याभिः संमिश्रिताभिर्निरवधिवसुधा विश्रुता सा सुधा, पि  
क्षोणीगीर्वाणगम्यं परिमलमतुलं सांप्रतं संप्रपेदे ॥ 19 ॥

प्रायः प्रागन्यदीयातनुतरविवृतिग्रंथवासोविहीना  
हीणा नादर्शि धीरैरपि किल युवतिर्भाष्यटीकाभिधाना ।  
अद्य श्रीराघवेन्द्रव्रतिकृतविवृतिप्रौढकौशेयरत्नं  
स्वेहायुक्तं वसाना विहरति सुधियामग्रतः स्वैरिणीव ॥ 20 ॥

ग्रंथो॥यं न्यायमुक्तावलिरिति भवता राघवेन्द्र प्रणीतो  
नूनं मुक्तावलिर्त्यत् प्रथममुपचितादुद्धृतस्तंत्रसिंधोः ।  
प्रोतश्च ज्ञानतंतो तदनु तव गुणप्रौढिमाशंसतां नः  
कंठेषु प्रेमभूम्ना बहुमतिविधये वा॥धुना सन्नधायि ॥ 21 ॥

हंतनंतो॥णुभाष्येविलसति भगवत्पादसंवर्णितो॥र्थः  
सत्यं प्रत्येतु लोकः कथमिदमधुना तस्य टीकां विना ते ।  
धीर श्रीराघवेन्द्र व्रतिवर निवसद्विश्वमास्यांतराले  
स्तोक्ते तोकस्य शौरेरतिबृशकुपितां तत्प्रसूमंतरेव ॥ 22 ॥

भिन्नैरर्थैरनेकप्रकरणभणितैरद्य मध्वागमाब्धौ  
मत्या भूयो विचिंत्य श्रुतिपरिणतया शस्तया संगृहीतैः ।  
सूत्रेष्वेकैकशो॥पि व्रतिवर भवता योजितेषु प्रवाचां  
मोदोयावन्न तादृक् तव पुनरितरै राघवेन्द्रप्रबंधैः ॥ 23 ॥

धीरश्री राघवेन्द्रव्रतिवर सुजनानुग्रहव्यग्रचित्तै-  
राचार्यैः संगृहीताः कतिचन मनवः सारभूताः श्रुतिभ्यः ।  
तानेवोद्धृत्य भूयः श्रुतिषु निदधाता शिष्यवर्गोपक्लृप्त्यै  
लोके साधुव्यधायि श्रुतगुणभवता॥चार्यचर्यानुवृत्तिः ॥ 24 ॥

गीतामत्यर्थधृतश्रीतजनदुरितामिंदुवंशप्रसूतौ  
व्याचक्षाणे मुरद्विष्यभिजनमभ भद्रमिंदोरनिद्रम् ।  
धीरश्री राघवेन्द्र त्वयि पुनरनघे हंसवंशोदिते तां  
व्याकुर्वत्यद्य भव्यं कथमिव न भजेदाशु मित्रान्ववायुः ॥ 25 ॥



नस्यादीशप्रसादो गुरुवरकरुणमंतरेणेति रूढो  
धीरश्रीराघवेन्द्र व्रतिवर सुदृढश्चेतसस्ते विपाकः ।  
येन व्याख्याय गीतामपि गुरुचरणोदारतद्भाष्यटीका-  
व्याख्या विख्यातविद्वन्मणिगणविनुता, कारि भूयस्त्वयैव ॥ 26 ॥

नानातंत्रप्रसंगत्रिभुवनविदितोदारसारस्वतो, पि  
प्रत्नानेक प्रबंधप्रवचनरचनावित्त तत्कौशलो, पि ।  
शश्वद् व्याख्यातगीताकृतिर्पि विबुधानुग्रहैकाग्रचित्तो  
गीतातात्पर्यटीकाविवरणमकरोदद्भुतं राघवेन्द्र ॥ 27 ॥

लक्ष्मीनारायणार्यस्तव तनयमणिः सत्सु सर्वेषु धन्यो  
यस्माद्गभाष्यटीका, तनुतरविवृतेरंजसा तत्कृतायाः ।  
प्रेम्ण विद्वत्सु भूयः प्रचयमभिलषन् राघवेन्द्र व्रतीन्द्र  
प्रावोचस्त्वं प्रतीतव्रत निचयमृचामेव भाष्यानुरोधात् ॥ 28 ॥

हृद्यतय्यंतविद्यामुखनिखिलकलातत्त्वबोधैकमूर्ते  
धीर श्रीराघवेन्द्र व्रतिवरसकलान्येव सुक्तानि सम्यक् ।  
व्याकुर्वंतं भवंतं व्यवसितमतयो हंत निध्यासयंतः  
सर्वे भूयः स्मरन्ति व्रतसमितिमणेर्ब्रह्मसूत्रप्रेणेतुः ॥ 29 ॥

यावद्वेदांतखंडप्रवचनकृतिनि प्रेमभूमा न तादृत्  
सर्वाम्नायप्रवक्तार्यनुपमचरिते राघवेन्द्रव्रतीन्द्रे ।  
इत्येतद्देहभाजामतिविशदरुचौ जागरूके, पि लोके  
राकाचंद्रे द्वितीयाशशिशकलनतिन्यायमेवानुरुंधे ॥ 30 ॥

हृद्या टीका, नवद्या परवुवृतयजुस्सामसंबंधिनी ते  
मालिन्यक्षालनांभः स्वयमजनि हरेरुत्तरांगे च मूद्भि ।  
सैवर्चा राघवेन्द्र व्रतिसमितिमणे, नन्यसंपर्कभाजां  
ओजिष्ठे दक्षिणांगे मृगमदमिलितोदारपाटीरसारः ॥ 31 ॥

नूनं वाक्यानुरोधिप्रकरणमखिलं नेयमित्युक्तमुच्चैः  
प्राचां वाचंयमेन प्रकटितविभवानंतवेदांतवाचा ।  
स्वामिन्नेतत्प्रतीयः कथमिव कवयो राघवेन्द्रव्रतींदो  
येन त्वद्वाक्यजातं प्रकरणनिकरं तावदद्यानुरुंधे ॥ 32 ॥

विख्यातश्रीसुधींद्रव्रतिसुतभवता साधुगीते सुतर्के सद्यः  
प्रत्यर्थिहृद्ये मुनिमणिरचिते तांडवे योजितार्थे ।  
प्रताख्यातप्रकाशः समजनि भुवने हंत चिंतामणिस्त्वं  
ब्रूहि श्रीराघवेन्द्रव्रतिविबुधमणे कस्त्वदन्यो वदान्यः ॥ 33 ॥

प्रौढानेकप्रबंधप्रवचनरचनालब्धविस्रब्धकीर्ते-  
स्ते किं न्यायामृतस्याविवरणविधिना राघवेन्द्रायशः स्यात् ।  
यद्राज्यप्रच्यवेनाखिलभुवनपते राघवस्येव कीर्तिः  
लब्दैव प्रत्युतालं गुरुचरणकृतामोदनिर्वाहजन्या ॥ 34 ॥

वाचा संक्षिप्तया यद्वहुचरितमुपावर्णयस्त्वं मुरारे  
किंच श्रीराघवेन्द्र व्रतिप रघुपतेस्तेन नो विस्मये, हम् ।  
किं वादुःसाध्यमस्ति त्रिजगति महतामात्मनः पाणिपद्मे  
पश्यामंदो मरंद किलघटजनुषाचोलिराकारि सिंधुः ॥ 35 ॥

మంత్రిశ్రీనీలకంఠాభిధమఖిమణి నా భద్రతంబ్రానుబంధే  
గ్రంథే తావత్త్వదీయే కరిణి గుణవిదా,,రోపితే,,భ్యర్హణాయ |  
కీర్తిస్తే రాఘవేంద్ర వ్రతసుమతిమణే నూనమన్యూనవేగా  
దిఘ్నాగానారురుక్షు:స్వయమపి సహసా,,ధావదశ్టౌ దిగంతాన్ || 36 ||

వ్యాసేన వ్యుప్తబీజ: శ్రుతిభువి భగవత్పాదలబ్ధాంకురశ్రీ:  
ప్రత్యేరీ షట్ప్రభిన్నో,,జని జయమునినా సమ్యగుద్భిన్నశాఖ: |  
మౌనీశోవ్యాసరాజాదుదితకిసలయ: పుష్టితో,,యం జయీంద్రా-  
దయ శ్రీరాఘవేంద్రాద్విలసతి ఫలितో మధ్వసిద్ధాంతశాఖీ || 37 ||

ఇతి శ్రీరాఘవేంద్రార్యోభయवंశాబ్ధిచంద్రమా: |  
ఉపేంద్ర సూను: వాదీంద్రశ్చక్రే గురుగుణస్తవమ్ ||  
మాతృదత్తేతవిద్యావద్గర్వనిర్వాపణక్షమ: |  
వాదీంద్రయతిరాత్ తేనై భక్త్యా గురుగుణస్తవమ్ ||  
|| ఇతి శ్రీ వాదీంద్రతీర్థవీరచితం శ్రీగురుగుణస్తవనమ్ ||

## శ్రీగురుగుణస్తవనమ్

ఉన్నీలన్నీలనీరేరుహనివహమహ:పుష్టిముష్టింధయిశ్రీ:  
శ్రీభూదుర్గాదృగంతప్రచయపరిచయోదారకిరీరభావ: |  
స్వైరక్షీరోదనిర్యచ్చశిరుచినిచయాఖర్వగర్వాపనోదీ  
పాతు శ్రీనేతురస్మాన్ సపది బుధజనత్రాణదక్ష: కటాక్ష: || 1 ||

మాతస్తాముపకల్పితాఖిలజగత్సర్గే,,జభర్గేడితే  
చేతో న ప్రజహాతు జాతుచిదిహ స్వర్గే,,పవర్గే,,పి న: |  
లావణ్యాదధరీకృతామరవధూవర్గే నిసర్గేహితం

కారుణ్యం కురు మా కృథా మయి పునర్దుర్గే విసర్గే మతిమ్ || 2 ||

శ్రీమద్రామాభిరామామితమహిమపదప్రాథపాథోరుహాలిః  
కృష్ణానిష్ఠామితక్షాపరివృథపటలీపాటనైకప్రవీణః |  
వేదవ్యాసోపదేశాధికసమధిగతానంతవేదాంతభావో  
భూయాత్ కీశావనీశప్రతితనురనిలః శ్రేయసే భూయసే నః || 3 ||

ఉద్వేలవ్యాసతంత్రవ్యవసితనిఖిలాభిజ్ఞహృదానవద్యా-  
నంతత్రయ్యంతభావప్రకటనఘటనాసర్వతంత్రస్వతంత్రే |  
సంవన్ర్యే మంత్రవన్ర్యేరనితరవిషయస్పర్శిభిః పావమానే  
రూపే లోకైకదీపే ప్రసరతు హృదయం మామకం మధ్వనామ్ని || 4 ||

విజ్ఞానోదర్కతర్కప్రతిపదమధురోదారసందర్భగర్భ-  
ప్రాథానేకప్రబంధప్రకటితభగవత్పాదభాష్యాదిభావః |  
మిథ్యావాదాపవాదప్రకుపితవిమతధ్వాంతసంతానభాను-  
ర్జీయాదన్వైరజయస్త్రిభువనవిదితాశ్చర్యచర్యో జయార్యః || 5 ||

శ్రీమత్పూర్ణప్రబోధప్రకటితపదవీధావిమేధావిధీమత్-  
సేనానాసీరసీమాసముదితవిదితాబాధయోధాధినేతా |  
మాయసిద్ధాంతదీక్షావిఘటనఘటనాసర్వతంత్రస్వతంత్రః  
శ్రీరామవ్యాసదాసో విలసతి విబుధేంద్రాభిధః సంయమీంద్రః || 6 ||

మాయాతంత్రామరారిస్మయమపనయతో మధ్వసిద్ధాంతనామ్నో  
నేత్రాణీవ త్రయోపి త్రిజగతి నృహరేరింధతే యత్ప్రబంధాః |  
యద్వాగద్వైతవిద్యాచలకులకులిశప్రాథిమాథౌకతే సః

శ్రేయో భూయో విదధ్యాత్ సుమహితమహిమా సంప్రతి వ్యాసరాజః || 7 ||

చాతుర్యైకాకృతిర్యశ్చతురధికశతగ్రంథరత్నప్రణేతా  
ధూతారాతిప్రబంధః స్ఫుటవిదితచతుఃషష్ఠివిద్యావిశేషః |  
సోఽయం నః శ్రీసురేంద్రప్రతివరతనయోఽద్వైతశైవాసహిష్ఠుః  
పుష్టాతు శ్రీజయీంద్రస్తిభువనవిదితః సర్వతంత్రస్వతంత్రః || 8 ||

వ్యాధూతావద్యహృద్యామితకృతిరచనచారుచాతుర్యహృష్యత్-  
కర్ణాటక్షీణిపాలప్రతిపదరచితానేకరత్నాభిషేకః |  
పత్రీశారూఢలక్షీపతిపదనలినోదగ్రరోలంబలీలో  
విఖ్యాతః శ్రీసుధీంద్రప్రతిపతిరతులం భద్రమున్నిద్రయేన్నః || 9 ||

ధూతావద్యైరవిద్యావిఘటనపటుభిర్విద్యదభ్యర్థనీయై-  
ర్వాచః ప్రాచాం ప్రవాచాముచయమభజన్ యత్కుతగ్రంథజాతైః |  
సంఖ్యావంతో యమాహుర్ముహురఖిలర్కలామూర్ధిముద్వేలకీర్తి-  
ర్గీర శ్రీరాఘవేంద్రః స దిశతు సతతం భవ్యమవ్యాహతం నః || 10 ||

యే రామవ్యాసపాదప్రణిహితమనసో మధ్వతంత్రపతిష్ఠా-  
ధుర్యామర్యాదసంవిత్సుమహితసుమతీంద్రార్యశిష్యాగ్రగణ్యాః |  
నిత్యత్రయ్యంతచింతాపరిణతవిశదాశేషతత్త్వావబోధ-  
ప్రఖ్యాతాన్తానుపేంద్రప్రతివిబుధమణీన్ దేశికనాశ్రయేఽహమ్ || 11 ||

యోగో యః కర్మనామా కవిభిరభిహితో యశ్వ విజ్ఞానసంజ్ఞః  
శక్తో నాసిద్ధకాయస్తనుమతిరనయోస్తావదావర్తనేఽహమ్ |  
యశ్చోపాయైరుపేయః స్థిరఫలవిధయే దేశికస్య ప్రసాద-



స్తన్నై తస్య స్తువీయానిశమపి చరితం రాఘవేంద్రవ్రతీంద్రో: || 12 ||

ఏష శ్రీరాఘవేంద్రవ్రతివరచరితాంభోనిధి:క్వాతివేల:

క్వాసౌ ఖద్యోతపోతప్రముషితవిభవశ్చేతసో న ప్రకాశ: |

వంద్యైవాత: ప్రతిజ్ఞాం తదతులనిఖిలాశ్చర్యచర్యాభిధానే

స్థానే,ధాపి క్వచిత్ స్యాదిహ పునరుదధిస్నానసంకల్పవత్ సా || 13 ||

యద్బానౌ యత్రుశానౌ యదమృతకిరణే యధ్గహేషూదితేషు

జ్యోతిర్యత్తారకాసు ప్రథితమణిషు యద్యశ్చ సౌదామినీషు |

సంభూయైతత్ సమస్తం త్వదమితహృదయాకాశనిర్యత్ ప్రకాశే

ధీర శ్రీరాఘవేంద్రవ్రతివర భజతే హంత ఖద్యోతరీతిమ్ || 14 ||

చిత్రే నాయుక్తమర్థం కలయతి సహసా నాభిధత్తే న సద్భి:

సాకం మీమాంసతే వాన లిఖతి వచసోద్ధాటయత్యాశయం స్వమ్|

ఉక్తం నో వక్తి భూయ: క్వచిదపి లిఖితం నైవ నిర్మాషేర్థి తస్మా-

దస్మాభి: సత్ప్రబంధప్రణయనవిషయే స్తూయతే రాఘవేంద్ర: || 15 ||

ధీరశ్రీరాఘవేంద్రం కృతనిజవిజయస్రగ్ధరాఝప్రకాశం

దృష్ట్వా సంతుష్టచేతా దశమతిరచిరాదభ్యషించత్ పదే సేవ |

నూనం వాణీ తదీయానననలినగతా తత్కృతస్వప్రియైక-

ప్రత్యాసంగప్రహృష్టాస్వయమపి తదను సేవ పదే చాభ్యషించత్ ||16 ||

గ్రంథో వాదావలీ ద్రాగభజత విదితో దుర్మతారణ్యాదాహ-

దాపూర్వార్థప్రతీపక్రమపరిపరితస్వాభిధాగోచరత్వమ్ |

తస్యశ్రీరాఘవేంద్ర వ్రతివర భవతో వాయువంశప్రసూతే-

రేతహ్మర్యుద్ధీపనం యత్తదుచితమితి మే మానసీ వృత్తిరిందే || 17 ||

వందారుప్రాణిచేతఃశ్రీతతిమిరపరీభావ కౌశల్యభాజః  
తేజస్తే రాఘవేంద్ర వ్రతివర కిమితి శ్రీమతో వర్ణయామః |  
యేనైషాచంద్రికాపిత్రిభువనవిశదా సత్పథోదంచితశ్రీః  
లేభే సర్వజ్ఞమౌలిప్రకటితవిభవా త్వత్త ఏవ ప్రకాశమ్ || 18 ||

ధీరశ్రీ రాఘవేంద్ర త్వదతులరసనారంగనృత్యత్స్వయంభూ-  
యేషాధమ్మిల్లభారశ్లథకుసునతతీస్త్యధీరః సంగిరామః |  
యాభిః సంమిశ్రితాభిర్నిరవధివసుధా విశ్రుతా సా సుధాపి  
క్షోణీగీర్వాణగమ్యం పరిమలమతులం సాంప్రతం సంప్రపేదే || 19 ||

ప్రాయః ప్రాగన్యదీయాతనుతరవివృతిగ్రంథవాసోవిహీనా  
హ్రీణా నాదర్శి ధీరైరపి కిల యువతిర్భాష్యటీకాభిధానా |  
అద్య శ్రీరాఘవేంద్రవ్రతికృతవివృతిప్రాథకౌశేయరత్నం  
స్వేహాయుక్తం వసానా విహరతి సుధియామగ్రతః స్వైరిణీవ || 20 ||

గ్రంథోయం న్యాయముక్తావలిరితి భవతా రాఘవేంద్ర ప్రణీతో  
నూనం ముక్తావలిర్యత్ ప్రథమముపచితాదుద్భృతస్తంత్రసింధోః |  
ప్రోతశ్చ జ్ఞానతంతో తదను తవ గుణప్రాధిమాశంసతాం నః  
కంఠేషు ప్రేమభూమ్నా బహుమతివిధయే వాధునా సన్న్యధాయ || 21 ||

హంతనంతోఽణుభాష్యేవిలసతి భగవత్పాదసంవర్ణితోర్థః  
సత్యం ప్రత్యేతు లోకః కథమిదమధునా తస్య టీకాం వినా తే |  
ధీర శ్రీరాఘవేంద్ర వ్రతివర నివసద్విశ్వమాస్యాంతరాలే  
స్తోక్తే తోకస్య శౌరేరతిబృశకుపితాం తత్ప్రసూమంతరేవ || 22 ||

భిన్నైరరైరనేకప్రకరణభణితైరద్య మధ్వాగమాభౌ  
మత్యా భూయో విచింత్య శ్రుతిపరిణతయా శస్తయా సంగృహీతైః |  
సూత్రేష్వేకైకశోపి వ్రతివర భవతా యోజితేషు ప్రవాచాం  
మోదోయావన్న తాదృక్ తవ పునరితరై రాఘవేంద్రప్రబంధైః || 23 ||

ధీరశ్రీ రాఘవేంద్రవ్రతివర సుజనానుగ్రహవ్యగ్రచిత్తై-  
రాచార్యైః సంగృహీతాః కతిచన మనవః సారభూతాః శ్రుతిభ్యః |  
తానేవోద్భృత్య భూయః శ్రుతిషు నిదధాతా శిష్యవర్గోపక్లృప్తైః  
లోకే సాధువ్యధాయి శ్రుతగుణభవతా చార్యచర్యానువృత్తిః || 24 ||

గీతామత్యర్థధూతశ్రీతజనదురితామిందువంశప్రసూతౌ  
వ్యాచక్షాణే మురద్విష్యభిజనమభ భద్రమిందోరనిద్రమ్ |  
ధీరశ్రీ రాఘవేంద్ర త్వయి పునరనఘే హంసవంశోదితే తాం  
వ్యాకుర్వత్యద్య భవ్యం కథమివ న భజేదాశు మిత్రాన్వవాయుః || 25 ||

నస్యాదీశప్రసాదో గురువరకరుణమంతరేణేతి రూఢో  
ధీరశ్రీరాఘవేంద్ర వ్రతివర సుదృఢశ్చేతసస్తే విపాకః |  
యేన వ్యాఖ్యాయ గీతామపి గురుచరణోదారతద్భాష్యటీకా-  
వ్యాఖ్యా విఖ్యాతవిద్వన్మణిగణవినుతాకారి భూయస్త్యయైవ || 26 ||

నానాతంత్రప్రసంగత్రిభువనవిదితోదారసారస్వతోపి  
ప్రతానేక ప్రబంధప్రవచనరచనావిత్త తత్కౌశలోపి |  
శశ్వద్ వ్యాఖ్యాతగీతాకృతిర్పి విబుధానుగ్రహైకాగ్రచిత్తో  
గీతాతాత్పర్యటీకావివరణమకరోదద్భుతం రాఘవేంద్ర || 27 ||

లక్ష్మీనారాయణార్యస్తవ తనయమణి: సత్సు సర్వేషు ధన్యో  
యస్మాదృగ్భాష్యటీకా,,తనుతరవివృతేరంజసా తత్కృతాయా: |  
ప్రేష్టు విద్యత్సు భూయ: ప్రచయమభిలషన్ రాఘవేంద్ర వ్రతీంద్ర  
ప్రావోచస్త్యం ప్రతీతవ్రత నిచయమృచామేవ భాష్యానురోధాత్ || 28 ||

హృద్యతయ్యంతవిద్యాముఖనిఖిలకలాతత్వబోధైకమూర్తే  
ధీర శ్రీరాఘవేంద్ర వ్రతివరసకలాన్యేవ సుక్తాని సమ్యక్ |  
వ్యాకుర్వంతం భవంతం వ్యవసితమతయో హంత నిధ్యాసయంత:  
సర్వే భూయ: స్మరంతి వ్రతసమితిమణేబ్రహ్మసూత్రప్రేణేతు: || 29 ||

యావద్వేదాంతఖండప్రవచనకృతిని ప్రేమభూమా న తాదృత్  
సర్వామ్నాయప్రవక్తర్యనుపమచరితే రాఘవేంద్రవ్రతీంద్రే |  
ఇత్యేతద్దేహభాజామతివిశదరుచౌ జాగరూకే,,పి లోకే  
రాకాచంద్రే ద్వితీయాశశిశకలనతిన్యాయమేవానురుంధే || 30 ||

హృద్యా టీకా,,నవద్యా పరవృవృతయజుస్సామసంబంధినీ తే  
మాలిన్యక్షాలనాంభ: స్వయమజని హరేరుత్తరాంగే చ మూఢ్నిర్ని |  
పైవర్చాం రాఘవేంద్ర వ్రతిసమితిమణే,,నన్యసంపర్కభాజాం  
ఓజిష్ఠే దక్షిణాంగే మృగమదమిలితోదారపాటీరసార: || 31 ||

నూనం వాక్యానురోధిప్రకరణమఖిలం నేయమిత్యుక్తముచ్చై:  
ప్రాచాం వాచంయమేన ప్రకటితవిభవానంతవేదాంతవాచా |  
స్వామిన్నేతత్ప్రతీయ: కథమివ కవయో రాఘవేంద్రవ్రతీంద్రో  
యేన త్వద్వాక్యజాతం ప్రకరణనికరం తావదద్యానురుంధే || 32 ||

విఖ్యాతశ్రీసుధీంద్రవ్రతిసుతభవతా సాధుగీతే సుతర్కే సద్యః  
ప్రత్యర్థిహృద్యే మునిమణిరచితే తాండవే యోజితార్థే |  
ప్రతాఖ్యాతప్రకాశః సమజని భువనే హంత చింతామణిస్త్యం  
బ్రూహి శ్రీరాఘవేంద్రవ్రతివిబుధమణే కస్త్యదన్యో వదాన్యః || 33 ||

ప్రౌఢానేకప్రబంధప్రవచనరచనాలబ్ధవిస్రబ్ధకీర్తే-  
స్తే కిం న్యాయామృతస్యావివరణవిధినా రాఘవేంద్రాయశః స్యాత్ |  
యద్రాజ్యప్రచ్యవేనాఖిలభువనపతే రాఘవస్యేవ కీర్తిః  
లబ్ధైవ ప్రత్యుతాలం గురుచరణకృతామోదనిర్వాహజన్యా || 34 ||

వాచా సంక్షిప్తయా యద్భూహుచరితముపావర్ణయస్త్యం మురారే  
కించ శ్రీరాఘవేంద్ర వ్రతిప రఘుపతేస్తేన నో విస్మయేహమ్ |  
కిం వాదుఃసాధ్యమస్తి త్రిజగతి మహతామాత్మనః పాణిపద్మే  
పశ్యామందో మరంద కిలఘటజనుషాచోలిరాకారి సింధుః || 35 ||

మంత్రిశ్రీనీలకంఠాభిధమఖిమణినా భట్టతంత్రానుబంధే  
గ్రంథే తావత్త్వదీయే కరిణి గుణవిదాః,రోపితే,భ్యర్థణాయ |  
కీర్తిస్తే రాఘవేంద్ర వ్రతిసుమతిమణే నూనమన్యానవేగా  
దిష్ణ్వాగానారురుక్షుః స్వయమపి సహసా,ధావదష్టా దిగంతాన్ || 36 ||

వ్యాసేన వ్యుప్తబీజః శ్రుతిభువి భగవత్పాదలభ్యాంకురశ్రీః  
ప్రత్యైరీ పత్రభిన్నోజని జయమునినా సమ్యగుద్భిన్నశాఖః |  
మౌనీశోవ్యాసరాజాదుదితకిసలయః పుష్టితో,యం జయీంద్రా-  
దద్య శ్రీరాఘవేంద్రాద్విలసతి ఫలితో మధ్వసిద్ధాంతశాఖీ || 37 ||



ఇతి శ్రీరాఘవేంద్రార్యోభయవంశాభిచంద్రమాః |  
ఉపేంద్ర సూనుః వాదీంద్రశ్చక్రే గురుగుణస్తవమ్ ||  
మాద్యదద్వైతవిద్యావధర్వనిర్వాపణక్షమః |  
వాదీంద్రయతిరాట్ తేనే భక్త్యా గురుగుణస్తవమ్ ||

|| ఇతి శ్రీ వాదీంద్రతీర్థవిరచితం శ్రీగురుగుణస్తవనమ్ ||

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## **śrīgurugūṇastavanam**

unmīlannīlanīreruhanivahamaha:puṣṭimuṣṭimdhayiśrī:  
śrībhūdurḡādr̥gam̐tapracayaparicayodārakirmīrabhāva: |  
svairakṣīrodaniryaccaśīrucinicayākharvagarvāpanodī  
pātu śrīneturasmān sapadi budhajanatrāṇadakṣa: kaṭākṣa: || 1 ||  
mātaṣṭvāmupakalpitaṅkhilajagatsarge„jabhargeḍite  
ceto na prajāhātu jātucidiha svarge„pavarge„pi na: |  
lāvaṇyādadhārīkṛtāmaravadhūvarge nisargehitam  
kāruṇyam̐ kuru mā kṛthā mayi punardurge visarge matim || 2 ||

śrīmadrāmābhirāmāmitamahimapadapraudhapāthoruhāli:  
kṛṣṇāniṣṭāmitakṣmāparivr̥dhapaṭalīpātānaikapravīṇa: |  
vedavyāśopadeśādhikasamadhigatānam̐tavedām̐tabhāvo  
bhūyāt kīśāvanīśavratitanuranila: śreyase bhūyase na: || 3 ||

udvelavyāsatam̐travyavasitanikhilābhijñāhṛdā„navadyā-  
nam̐tatrayyam̐tabhāvaprakāṭanaghaṭanāsarvatam̐trasvatam̐tre |  
sam̐vaṇṛye mam̐travaṇṛyeranitaraviṣayasparśibhi: pāvamāne  
rūpe lokaikadīpe prasaratu hṛdayam̐ māmakaṁ madhvanāmni || 4 ||

vijñānodarkatarkapratipadamadhurodārasam̐darbhagarbha-  
praudhānekaprabam̐dhaprakāṭitabhagavatpādabhāṣyādibhāva: |

mithyāṁvādāpavādaprakupitavimatadhvāṁtasamṭānabhānu-  
rjīyādanyairajayyastribhuvanaviditāścaryacaryo jayārya: || 5 ||

śrīmatpūrṇaprabodhaprakāṭitapadavīdhāvimedhāvidhīmat-  
senānāsīrasīmāsamuditaviditābādhayodhādhinetā |  
māyasiddhāṁtadīkṣāvighaṭanaghaṭanāsarvatamṭrasvatamṭra:  
śrīrāmavyāsadāso vilasati vibudhemḍrābhidha: samyamīḍdra: || 6  
||

māyātamṭrāmarārismayamapanayato madhvasiddhāṁtanāmno  
netrāṇīva trayo„pi trijagati nṛharerimḍhate yatprabamḍhā: |  
yadvāḡadvaitavidyācalakulakuliśaprauḍhimāḍhaukate sa:  
śreyo bhūyo vidadhyāt sumahitamahimā samprati vyāsarāja: || 7 ||

cāturaikākṛtīryaścaturadhikaśatagramṭtharatnapraṇetā  
dhūtārātiprabamḍha: spuṭaviditacatu:śaṣṭhividyaṁviśeṣa: |  
so„yam na: śrīsureḍdravrativaratanayo„dvaitaśaivāsahiṣṇu:  
puṣṇātu śrījayīḍdrastribhuvanavidita: sarvatamṭtrasvatamṭra: || 8 ||

vyādhūtāvadyahṛdyāmitakṛtiracanacārucāturyahṛṣyat-  
karṇātākṣīṇipālpratipadaracitānekaratnābhiṣeka: |  
patrīśārūḍhalakṣmīpatipadanalinodagrrolamḡbalīlo  
vikhyāta: śrīsudhīḍdravratipatiratulamḡ bhadramunnidrayenna: || 9  
||

dhūtāvadyairavidyāvighaṭanapaṭubhirvidvadabhyarthanīyai-  
rvāca: prācām pravācāmucayamabhajan yatkrutagramṭthajātai: |  
samkhyāvaṁto yamāhurmuḡhurakhilarkalāmūrthimudhvelakīrti-  
rdhīra śrīrāḡhavemḍdra: sa diśatu satatamḡ bhavyamavyāhatamḡ  
na:||10 ||

ye rāmavyāsapādapraṇihitamanaso madhvataṃtrapatiṣṭhā-  
dhuryāmaryādasaṃvitsumahitasumatīṃdrāyaśiṣyāgragaṇyā: |  
nityatrayaṃtacimṭāpariṇataviśadāśeṣatattvāvabodha-  
prakhyātān-tānupemṇdravrativibudhamāṇīn deśikānāśraye,,ham || 11  
||

yogo ya: karmanāmā kavibhirabhihito yaśva vijñānasamjña:  
śakto nāsiddhakāyastanumatiranayostāvadāvarjane,,ham |  
yaścopāyairupeya: sthiraphalavidhaye deśikasya prasāda-  
stasmai tasya stuvīyāniśamapi caritaṃ rāghavemṇdravratīṃdro: || 12  
||

eṣa śrīrāghavemṇdravrativaracaritāṃbhonidhi:kvātivela:  
kvāsau khadyotapotapramuṣitavibhavaścetaso na prakāśa: |  
vaṃdhyaivāta: pratijñāṃ tadatulanikhilāścaryacaryābhidhāne  
sthāne,,thāpi kvacit syādiha punarudadhisnānasamkalpavat sā || 13  
||

yadbhānau yatkruśānau yadamṛtakiraṇe yadgraheṣūditeṣu  
jyotiryattārakāsu prathitamāṇiṣu yadyaśca saudāminīṣu |  
saṃbhūyaitat samastaṃ tvadamitahṛdayākāśaniryat prakāśe  
dhīra śrīrāghavemṇdravrativara bhajate haṃta khadyotarītim || 14 ||

citte nāyuktamarthaṃ kalayati sahasā nābhidhatte na sadbhi:  
sākaṃ mīmāṃsate vāna likhati vacasodghāṭayatyāśayaṃ svam|  
uktaṃ no vakti bhūya: kvacidapi likhitaṃ naiva nirmāṣṛti tasmā-  
dasmābhi: satprabaṃdhapraṇayanaviṣaye stūyate rāghavemṇdra: ||  
15 ||

dhīraśrīrāghavemṇdraṃ kṛtanijavijayasragdharārthaprakāśaṃ  
dṛṣṭvā saṃtuṣṭhacetā daśamatiracirādabhyaṣimcat pade sve |

nūnaṃ vāṇī tadīyānananalinagatā tatkr̥tasvapriyaika-  
pratyāsaṃgaprahṛṣṭāsvayamapi tadanu sve pade cābhyāṣiṃcat ||16  
||

grāṃtho vādāvalī drāgabhajata vidito durmatāraṇyādāhā-  
dāpūrvārdhapratīpakramaparipaṭhitasvābhidhāgocaratvam |  
tasyaśrīrāghaveṃdra vrativara bhavato vāyuvamśaprasūte-  
retahryuddīpanaṃ yattaducitamiti me mānasī vṛttirīṃdhe || 17 ||

vaṃdāruprāṇiceta:śrītatimiraparībhāva kauśalyabhāja:  
tejaste rāghaveṃdra vrativara kimiti śrīmato varṇayāma: |  
yenaiṣācaṃdrikā,,pitribhuvanaviśadā satpathodaṃcitaśrī:  
lebhe sarvajñamauliprakāṭitavibhavā tvatta eva prakāśam || 18 ||

dhīraśrī rāghaveṃdra tvadatularasanāraṃganṛtyatsvayambhū-  
yeṣādhammillabhāraślathakusunatatīstvadgira: saṃgirāma: |  
yābhi: saṃmiśritābhirniravadhivasudhā viśrutā sā sudhā,,pi  
kṣaṇīgīrvāṇagamyam parimalamatulam sāmpratam saṃprapede || 19  
||

prāya: prāganyadīyātanutaravivṛtigramthavāsovihīnā  
hrīṇā nādarśi dhīrairapi kila yuvatirbhāṣyaṭikābhidhānā |  
adya śrīrāghaveṃdravratikṛtavivṛtiprauḍhakaśeyaratnaṃ  
svehāyuktaṃ vasānā viharati sudhiyāmagrata: svairiṇīva || 20 ||

grāṃtho,,yaṃ nyāyamuktāvaliriti bhavatā rāghaveṃdra praṇīto  
nūnaṃ muktāvaliryat prathamamupacitāduddhṛtastaṃtrasīṃdho: |  
protaśca jñānataṃto tadanu tava guṇaprauḍhimāśamsatām na:  
kaṃtheṣu premabhūmnā bahumatividhaye vā,,dhunā sannyadhāyi ||  
21||

haṁtanamto,,ṇubhāṣyevilasati bhagavatpādasamvarṇito,,rtha:  
satyaṁ pratyetu loka: kathamidamadhunā tasya tīkāṁ vinā te |  
dhīra śrīrāghaveṁdra vrativara nivasadviśvamāsyāṁtarāle  
stokte tokasya śaureratibrśakupitāṁ tatprasūmaṁtareva || 22 ||

bhinnairarthairanekaprakaraṇabhaṇitairadya madhvāgamābdhau  
matyā bhūyo vicimtya śrutipariṇatayā śastayā saṁgrhītai: |  
sūtreṣvekaikaśo,,pi vrativara bhavatā yojiteṣu pravācāṁ  
modoyāvanna tāḍṛk tava punaritarai rāghaveṁdraprabaṁdhai: || 23  
||

dhīraśrī rāghaveṁdravrativara sujanānugrahavyagracittai-  
rācāryai: saṁgrhītā: katicana manava: sārabhūtā: śrutibhya: |  
tānevoddhṛtya bhūya: śrutiṣu nidadhātā śiṣyavargopakṛptyai  
loke sādhuvyadhāyi śrutagaṇabhavatā,,cāryacaryānuvṛtti: || 24 ||

gītāmatyarthadhūtaśrītajanaduritāmimduvaṁśaprasūtau  
vyācakṣāṇe muradviṣyabhijanamabha bhadramimḍoranidram |  
dhīraśrī rāghaveṁdra tvayi punaranaghe haṁsavamśodite tām  
vyākurvatyadya bhavyaṁ kathamiva na bhajedāśu mitrānvavāyu: ||  
25 ||

nasyādīśaprasādo guruvarakarūṇamaṁtareṇeti rūḍho  
dhīraśrīrāghaveṁdra vrativara sudṛḍhaścetasaste vipāka: |  
yena vyākhyāya gītāmapī gurucaraṇodāratadbhāṣyaṭīkā-  
vyākhyā vikhyātaavidvanmaṇigaṇavinutā,,kāri bhūyastvayaiva || 26 ||

nānātaṁtraprasaṁgatribhuvanaviditodārasārasvato,,pi  
pratnāneka prabaṁdhapravacanaracanāvitta tatkauśalo,,pi |  
śaśvad vyākhyātagītākṛtirpi vibudhānugrahaikāgracitto



gītātātparyaṭīkāvivaraṇamakarodadbhutaṃ rāghaveṃdra || 27 ||

lakṣmīnārāyaṇāryastava tanayamaṇi: satsu sarveṣu dhanyo  
yasmādṛgbhāṣyaṭīkā,,tanutaravivṛteraṃjasā tatkr̥tāyā: |  
premaṇa vidvatsu bhūya: pracayamabhilaṣan rāghaveṃdra vratīṃdra  
prāvocastvaṃ pratītavrata nicayaṃrcāmeva bhāṣyānurodhāt || 28 ||

hr̥dyatayyaṃtavidyā mukhanikhilakalātattvabodhaikamūrte  
dhīra śrīrāghaveṃdra vrativarasakalānyeva suktāni samyak |  
vyākurvaṃtaṃ bhavaṃtaṃ vyavasitamatayo haṃta nidhyāsayamta:  
sarve bhūya: smaraṃti vratasamitimaṇebbrahmasūtrapreṇetu: || 29 ||

yāvadvedāṃtakhaṃḍappravacanakṛtini premabhūmā na tādṛt  
sarvāmnāyappravaktaryanupamacarite rāghaveṃdravratīṃdre |  
ityetaddehabhājāmativiśadarucau jāgarūke,,pi loke  
rākācaṃdre dvitīyāśāśīśakalanatinyāyamevānuruṃdhe || 30 ||

hr̥dyā ṭīkā,,navadyā paravuvṛtayajussāmasaṃbaṃdhinī te  
mālinyakṣālanāmbha: svayamajani hareruttarāṃge ca mūdhrni |  
saivarcāṃ rāghaveṃdra vratisamitimaṇe,,nanyasaṃparkabhājāṃ  
ojiṣṭhe dakṣiṇāṃge mṛgamadamilitodārapātīrasāra: || 31 ||

nūnaṃ vākyānurodhiprakaraṇamakhilaṃ neyamityuktamuccai:  
prācāṃ vācaṃyamena prakāṭitavibhavanāṃtavedāṃtavācā |  
svāminnetatpratīya: kathamiva kavayo rāghaveṃdravratīṃdo  
yena tvadvākyajātaṃ prakaraṇanikaraṃ tāvadadyānuruṃdhe || 32 ||

vikhyātāśrīsudhīṃdravratīsutabhavatā sādhuḡite sutarke sadya:

pratyarthihṛdye munimaṇiracite tāmḍave yojitārthe |  
pratākhyātaprakāśa: samajani bhuvane haṁta ciṁtāmaṇistvaṁ  
brūhi śrīrāghaveṁdravrativibudhamāṇe kastvadanyo vadānya: || 33  
||

prauḍhānekaprabamḍhapravacanaracanālabdhavisrabdhakīrte-  
ste kiṁ nyāyāmṛtasyāvivaraṇavidhinā rāghaveṁdrāyaśa: syāt |  
yadrājyapracyaivenākhillabhuvanapate rāghavasyeva kīrti:  
labdaiva pratyutālaṁ gurucaraṇakṛtāmōdanirvāhajanyā || 34 ||

vācā saṁkṣiptayā yadbahucaritamupāvarṇayastvaṁ murāre  
kiṁca śrīrāghaveṁdra vratipa raghupatestena no vismaye,,ham |  
kiṁ vādu: sādhyamasti trijagati mahatāmātmana: pāṇipadme  
paśyāmaṁdo maramḍa kilaghaṭajanuṣācolirākāri siṁdhu: ||35 ||

maṁtriśrīnīlakamṥhābhidhamakhimaṇinā bhaṭṭatamṥtrānubamḍhe  
gramṥthe tāvattvadīye kariṇi guṇavidā,,ropite,,bhyarhaṇāya |  
kīrtiste rāghaveṁdra vratissumatimaṇe nūnamanyūnavegā  
dighjñāgānārurukṣu: svayamapi sahasā,,dhāvadaṣṭau digamṥtān || 36  
||

vyāsenā vyuptabīja: śrutibhuvi bhagavatpādalabdhāmḍkuraśrī:  
pratnairī ṣatprabhinno,,jani jayamuninā samyagudbhinnaśākha: |  
maunīśovyāsarājāduditakisalaya: puṣṭito,,yaṁ jayīmḍrā-  
dadya śrīrāghaveṁdrādvilasati phalito madhvasiddhāmṥtaśākhī || 37  
||

iti śrīrāghaveṁdrāryobhayavaṁśābdhicamḍramā: |  
upeṁdra sūnuḥ vādīmḍdraścakre guruguṇastavam ||  
mādyadadvaitavidyāvadgarvanirvāpaṇakṣama: |

vādīṃdrayatirāt tene bhaktyā guruguṇastavam ||

|| iti śrī vādīṃdratīrthaviracitaṃ śrīguruguṇastavanam ||

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### Meaning (commentary)

#### Verse1:

In this verse Sri Vaadeendra teertharu prays to Sripathi Narayana and asks him to have a glance on us and protect us with the utmost promptitude. He compares the beauty, attraction and the brightness of a group of just blossoming Lillies, which is nothing and incomparable, against Sri-Bhu-Durga Devi's side glance. This glance of goddess Lakshmi wipe out the arrogance of the moon rising from the milky ocean. This beautiful glance reaches the eyes of the Lord Pundarikaaksha and enhances it whose power is capable of protecting the devas and virtuous men.

#### Note:

This verse is a prayer to Lakshmi Narayana, and is similar to Srimadaacharya's verse "Sriyat kattaaksha balavatyajitham namami...".

#### Verse 2:

In the second verse, Sri Vaadeendra teertharu praises Sri-Bhu-Durga Devi, and highlights the greatness of Her qualities. He prays to her as the mother of this whole universe, and the creator of Brahmaadi Devaas (under the auspices of Lord Narayana). You are the one who is lauded with hymns by Brahma-Rudra and other Devatas. Oh Mother! please bless us and ensure that we think about your holy feet always. Wherever we might be, in this earth or in heaven, please ensure that we do not live a life oblivious of you. Be kind

enough to grant our deserving wishes (according to the svaroop of the soul) and when we are in poverty (materialistic and spiritual) kindly do not forsake us. Your mercy is most important at all times.

### **Verse 3:**

In this verse Sri Vaadeendra teertharu praises the three avatars of Sri Mukhyapraanaa, who took avatars as Hanuma (Treta yuga), Bheema (Dwapara yuga), and Madhwa (Kaliyuga). May Mukhyapraanaa, the son of god, who is very dear to the Lord is like a bee hovering in the vicinity of the lovely lotus feet of Sri Ramachandra. As Sri Bheemasena (personified for his strength), he destroyed single handedly innumerable kings like Jarasanda, Duryodana, Keechaka and others who were enemies of Sri Krishna (Draupadi who is also called as Krishna). In his last incarnation as Sri Madhaachaarya he learnt the purport of the Vedas, Upanishads and other shastras under the holy feet of Sri Vedavyaasaa and rendered the meaning of the same in the form of the Brahma Sutra Bhasya, bless us bountifully with all the Purushaarthas including Moksha.

### **Note:**

Vaayu Jeevatham is referred as a bee, since, it is not satisfied by drawing out nectar from one flower and goes on various flowers to absorb nectar. This quality should be followed by Haribhaktas and should endlessly drink the elixir of various divine names of Lord Narayana.

### **Verse 4:**

In this verse too Sri Vaadeendra teertharu continues to pray Sri Madhvacharya the foremost preceptor of Tatvavada tradition with utmost reverence as it is the foremost philosophy

that leads one to Moksha. Sri Vadindraru prays to Madhvacharyaru (parama guru) that his mind and heart reach and hover around his lotus feet, as he has grasped all the prameyaas flawlessly and also the upanishad vaakyaas, brahma meemasa, and works of Sri Vedavyasa. Sri Madhvacharya teaches and guides all saativika souls the right knowledge, that is blemishless and acceptable to all sugnanis. He is sarvatantra, svatantra, samvarnye, and mantravarnye — the vedas (Balittha suktha etc) glorify him, and he is the one who increases the sat-gnaana in the intellect of the saativika souls and purifies them.

### **Verse 5:**

In this verse Sri Teekachaaryaru is being revered by Sri Vaadeendraru. Sri Jayateertharu is a personification of supreme and auspicious knowledge, devotion, and is unconquerable. In his Sriman Nyaya Sudha (the essence of the Sutra Bhaashyaa of Srimadaachaaryaru and the sarva moola) and other works he has used words that are beautiful, elegant, grammatically correct, devoid of unwanted jargon, replete with logic, and that is of high quality and calibre. His literary works have captivated the minds of the scholars and he is like resplendent sun, which removes the rows of darkness (mithyajnaanaa). He is famous in all the three worlds, and stand none to excel.

### **Verse 6:**

In this verse Sri Vaadeendraru eulogises the 11th pontiff of his matha, the extraordinary Sri Vibhudendra tirtha who is a role model for all learned men to emulate. Let Sri Vibhudendratirtha, the ardent disciple of the brilliant Sri Madaachaaryaru and the foremost of the unbeatable warriors of the batallion of the demi-gods and pandits, who can

establish the dvaita vedanta without help from anyone and defeat the maayaavaadins and who continuously worships Sri Veda Vyaasaru and Sri Moola Raamachandramurthi, let such a pious saint shine effulgently.

**Note:**

In this verse it is highlighted that Sri Madhvacharya and Vibhudendra tirtha both have in common the nature of silencing opposition (durvaadis) with their knowledge. Sri Vibhudendra has mastered all senses and he is Indira amongst saints (who are self-controlled), and he is always bold and does not have remorse in condemning wrong interpretations.

**Verse 7:**

In this verse, Sri Vaadeendraru, offers prayer to the great Vyaasaraaja Gurusaarvabhauma. May Sri Vyasaraaja who is famous for his ratnatraya (Taatapara Chandrika, Nyaayaamrita and Tarkataandava) which resemble the three glowing eyes of Sri Narahari in the garb of Dvaita Siddhanta in obliterating the arrogance of Hiranyakashipu the foe of the gods who declared himself as god, as a Vajraayudhaa or the thunderbolt of Indra which could smother the Advaitic mountains, take compassion on me and bless me here and hereafter. The mere utterance of Vyasatraya is capable of destroying the mountains of wrong philosophies. May such a great saint and the ruler of Karnataka Sri Vyasaraaja bless us.

**Verse 8:**

Sri Vaadeendraru proceeds to offer obeisances to Sri Vijayeendraru, Chatushashtih Kalaa Purna (who is mastered 64 branches of art and science like music, crafts, dance, idol making and others). Sri Vijayeendra tirtha who has to his credit one hundred and four wonderful books which are effective in



opposing other shastras and establishing Tatvavada, who staunchly opposed the Saiva and Advaita religions, who succeeded to the pontificate after Sri Surendra tirtha, who is a sarva tantra svatantra (do not need external help to know other sidhantaas) and famous in the three worlds, may be pleased to take care of us.

It is said that the Saint used to carve within half an hour a Udupi Krishna idol and present it to some lucky devotee. The Saint had written 104 works superseding Appayya Diskhitar who had written 103 works. He is the ashrama guru of the Saint, Sri Surendra tirtha who was known for his penance and Bhoo pradakshina and honoured by one and all.

May such a great personality as Sri Vijayeendraru protect us.

**Note:**

64 Kala (Activities in fine arts and crafts):

1	Music	Singing
2	Music	Instrument, Flute
3	Dance	Nartana
4	Alekhyia	Drawing
5	VishEshaka ChEdyam	Tilaka rachane
6	Drawing	Drawing Padmakruti in front of pooja hall in Coloured rice and flowers
7	PushpastaraNa	Spreading flowers in a beautiful way
8	Vastralankara	
9	Manibhoomika karma	Designing with valuable jewels and pearls
10	Shayana Rachanam	Alankara of bed
11	Udakavaadya	Jalataranga Instrument
12	UdaakaaGaata	JalataaDana art
13	Chitrayoga	An yoga which makes our Indriyas

	inactive
14 Maalyagrathanakalpaa	Creating Different flower maalika
15 SheKarakaapIDayOjanam	Alankara of hair in head
16 Nepatya prayoga	Disguise Dressing
17 Karnapatrabhanga	Making ornaments on ears
18 Gandha yukti:	Sugandha dravya rachana
19 Bhooshana yojana	Ornaments arranging and wearing
20 Aindrajala- kuchumaarayoga	Aindrajala vidya & rectifying loss in the body
21 Hastalaghava	Kaichalaka, Handworks
22 Vichitra shaakayoosha bhakshya vikaraka kriya	Preparing different bhakshya, bhojya
23 Paanakarasaraagaasavayojana	Preparing paanaka, etc juice
24 Soocheevaanakarma	Tailoring
25 SootrakreeDa	Thread game
26 VeeNa, Damaruka vaadya	playing Veena, Damaruka, etc
27 Prahelika	Puzzling
28 Pratimaala	Antakshari game
29 Durvaachaka yoga	Using harsh (difficult) words for arguments and for fun
30 Pustaka Vaachanam	Reading books based on respective “rasa prayoga”
31 NaTakaKyaayikaa darshanam	Telling the situation through abhinaya (acting)
32 KaavyasamasyaapooraNam	When given a particular part of a shloka (one paada) Preparing the shloka to give full shlokabhipraya
33 PaTTikaavEtravaana vikalpa	Preparing Vessel, cloth, weaving, etc
34 Takshakarmaani	Carpentry work
35 TakshaNam	Toy making
36 Vaastuvidya	House construction
37 Roopyaratna pareeksha	Examining Silver and other ornaments

38	Dhaatuvaada	Examining stones, pearls, soil, etc
39	MaNiraagaakaara Jnaana	identifying pearl's different colours, group.
40	Vrukshayurvedayoga	Preparing medicine from medicinal plants
41	Mesha, Kukkuta, Laavakayuddavidhi	learning animal-birds systems
42	Shukashaarikapralapanam	Birds language
43	Keshamardana, nerve improvement, health	
44	Akshara mushtikaa kathanam	Telling Secret news through finger vinyasa
45	Mlenchitavikalpaa	Telling Secret news through secret words
46	Deshabhaasha vijnaana	Different regional languages
47	PuShpashakaTika	Preparing different items from flowers
48	Nimitta jnaanam	Shakuna parichaya
49	Yantramaatruckaa jnaanam	Machine related
50	Dharanamatrucka	Ashtavadhana, shatavadhana vidya
51	SampaaTyam	Reading
52	Maanasee	Locating item which is invisible through mind
53	Kaavyakriya	Shrunaara kavya rachana
54	Abhidhana kosha	Well versed in Dictionary, Ekakshara kosha, medina, etc
55	ChandojNnanam	Chandassu in chandashastra
56	Kriyakalpa	Knowledge of Planning
57	Chalitakayogaa:	Winning capacity in Gambling through deceiving or confusing
58	Vastragopanani	Protection of cloths from insects
59	Dyotavisheshaa	Knowledge of Different Gambling games
60	Attractive sports	Stambheekarana, vasheekarana, goohana, akarshana,
61	Balakreedanakaani	Knowledge of children plays
62	Vaijayikeenaam vidya	Winning over opponents in any situation

63	Vyaayamikinaam cha vidyaanaam vijñanam	Yogasana shastra
64	Vainayikeenam vidya	Teaching of good behaviour

## Granthas of Vijayeendra Tirtharu

Adhikaranamala, Adwaita Shiksha, AitarEyopanishad bhashya Vyakya, Ananda taratamya vadarthah, Anubhashya Tippani, Anuvyakyaana Tippani, Appayya kapalachapetika, Brahmasootra Nyayasangraha, Bruhadaranyopanishad, bhashya vyakya, Bheda vidyavilasah, Bheda Prabha, Bheda Sanjeevini, Bhedaagama Sudakara, Bheda chintamani (Bhedakalpataru), Bheda kusumanjali, Bhedaprabha (Bhedarathnaprabha), Bhuttoji Kuttanam, Chakra meemamsa, Chandrikodahrutha Nyayavivaranam, Chandogyopanishad bhashya vyakya, Dwasuparnam ityaadinam Bedaparatva samarthanam, Eashavasyopanishad bhashya Teeka Tippani, Geetaksharaartha, Geetabhashya prameyadeepika vyakya, Geethatatparya nyaayadeepika vyakyanam, Kathalakshana teeka vyakhya, Karma Nirnaya Teeka Tippani, KaTakopanishad bhashya Vyakya, Kenopanishad bhashya Teeka, Kuchodya kutharah, Lingamoolanveshana khandanam, Madhwadhwa kankakoddharah, Madhwa siddhantha sarodharah, Mandookopanishad bhashya vyakya, Mayavada Kandana Teeka Tippani, Meemasa nyaaya kourmudee, Mityatvanumanu Kandana Teeka Tippani, Mundakopanishat Bhashya Vyakya, Narasimha stutih, Narayana shabdārtha Nirvachanam, Nyayadeepika tippani, Nyayavivarana tippani, Nyayamrutha Gurvamoda, Nyayadhwa Deepika, Nyayamrutha Nyayarathnamala, Nyayamruta Madhyamamodha, Nyayamrutaamoda, Nyaya moukthikamala, Nyayamala (Chandrikavyakhya), Nyaya champakamala, Nyayamruthodahrutha Jaimineeya Nyayamala, Nyayasudha

vyaakyaa bindu, Nyayamukurah, Nayanamanjaree, Omkara  
vaadardha, Paapavimochana stotram (Duritapahara stotra),  
Padartha sangraha, Pancha sanskara deepika,  
Paramayadeepika tippani, Paratattva prakashika, Pramana  
paddhathi vyakhya, Pramana lakshana teeka vyakhya, Pranava  
darpana khandanam, Pishtapashu Meemamsa,  
Panchasamskara deepika, Ramanuja matha reethya  
Sootrartah, Rugbhashya Tippani, Sarva siddhantha saraasara  
vivekah, Sanmarga deepika, Shruthi taatparya Koumudee,  
Shruti Tatva prakashika, Shruthyarthasaa, Shaivasarvasva  
khandanam, Siddhantha saraasara  
vivechanam, Shatprashnopanishad bhashya Teeka Tippani,  
Sripadarajashtakam, Shravana Vidhivilaasa, Sri Vyasaraja  
Stotram, Subhadra Dhananjayah (Kavya), Sootraartha  
sangraha, Taittareeyopanishad bhashya Teeka, Tattvamanikya  
petika (Tattvaparakashika tippani), Tureeya Shivakhandanam,  
Tattvasankhyana teekavyakhya, Tattvodyotha goodhabhava  
prakashah, Tatparya Chandrika Vyakya, Tatparya Chandrika  
bhooshanam, Tatparya Chandrika Kuchodya KuTara,  
Upasamhara vijayah, Ubhayagrasta Rahodayah (Play),  
Upadhikandana Teeka Tippani, Vaadamalika, Vagvaikharee,  
Virodhoddharah, Vishnu Stuti Vyakya, Vishnu tattva nirnaya  
teeka, Vyasaraja vijayah ( Kavyaa), Yukti ratnakara  
(tarkatandava vyakya).

### **Verse 9:**

In this verse, Sri Vadaeendraru prays to Sri Sudheendra  
Teertharu who is the personification of fame and glory. He has  
authored manu granthas and one cannot find any deficiency in  
them, his style was beautiful and wonderful like  
"sahityasamrajya." He was honoured by the king (many kings)  
of Karnataka, and showered Ratnabhisheka (showering of  
priceless gems and diamonds) not once but on several

occasions. The famed saint is compared to a bee that hovers around the feet of “Garudarooda” (the Lord Lakshmi sametha Narayana on top of Garuda). Sri Vadeendra prays that such a holy saint may be kind enough to bless us with all auspicious merits.

### **Note:**

Sri Sudheendraru was well versed in six darshana like Samkhya, Yoga, Nyaya, Vaisesika, Purvamimaamsa and Uttaramimaamsa. His holiness had composed granthas like Sadyulesi Ratnavali (on Tarka tandava of Vyasaraja Teertha), Sutra Pradipa (on mimamsa), Alankara manjari & Nikhasa (on alankara), Subadra parinaya (drama), Dayalu Shatakam (a stotra), and a lucid commentary on the Bhagavata Purana (2nd and 11th skanda). The Gwalior Maharaja, Raghunatha Bhoopala Nayaka of Tanjavur and the Vijayanagara Samrat has accepted His Holiness as their Raja guru, and the Vijayanagara King had conferred the title “Digvijaya Simhasanaadeeswara.”

His Holiness ordained Mantralaya Mahaprabhu Guru sarvabhoma Sri Raghavendra Teertha into sainthood and gave us the Kaliyuga Kalpataru Kamadhenu.

### **Verse 10:**

In this verse, Sri Vaadeendraru, prostrate to Guru Sarvabhoma Sri Raghavendra teertharu (who is immensely famous) bestow on us his blessings always. Sri Rayaru has authored several granthas that remove ignorance, and that are revered by many scholars, one highlights the great works of his predecessors. His works are extensively used to educate all. He is glorified by many people, and even till date his glory has not demished. He is the bhimba of mere-mortals like us.

### **Verse 11:**



In this verse, Sri Vaadeendraru praises the greatness of his ashrama guru Sri Upendra teertharu and describes him as the one who always meditates on Sri Rama and Vedavysa. He is one of the famous disciples of Sri Sumateendra swami and also One who is always contemplating on shastras, and praised by saadhoo janas. Sri Upendra Teertharu was a great teacher, and was a great grammarian in Sanskrit, and he knew the intricacies of logic and arguments, which he used very skillfully against opponents. He read the works of Vedavyasa and Madhwacharya always with utmost care and focus.

### **Verse 12:**

In this verse, Sri Vaadeendraru accepts with great humbleness that it is impossible to attain Moksha without the grace of Guru. In addition, Sri Vaadeendraru says that to attain Moksha thru:

- Shravana (Study using the jnanendriyas like hearing, seeing, and feeling),
- Manana (Reflection using the inner speech to remember, think, and ponder),
- Nididhyasana (quest of the moola roopa with intense meditation and in turn aproksha gnana/saksatkara).

is impossible due to the fragile body, in-capable mind, uncontrollable desires, and short life-span.

Sri Vaadeendraru feels he is not capable to do both (jnana marga and karma marga) because of not having firm conviction and not smart enough. Only Sri Rayaru's grace can make it possible, and for this, one has to cherish constantly the greatness and compositions of Sri Rayaru. Hence, he is chanting and narrating the story of great Guru Sri Raghavendra.

### **Verse 13:**

In this verse, Sri Vadeendraru admits though he is not able to capture fully the greatness of Sri Rayaru, and his mere attempt is as if one is contended of having taken bath in the sea by doing so in the corner of its shore. His Holiness, exhibits great humility and compares himself with a newborn fireflies light (anthakarana prakasha) and questions is it ever possible to fully capture the greatness of Sri Raghavendra swamy. In fact, Sri Vadeendraru feels that even highlighting few of the glories of Shree Rayaru itself is a fair attempt.

### **Verse 14:**

In this verse, Sri Vadeendraru continues to praise the greatness of the compassionate saint Sri Raghavendra guru sarvabowma. He contemplates that all the light generated by:

- the scorching brilliance of the sun,
- the scathing heat of fire,
- the cool and pleasant light of the moon,
- the scintillating radiance of all the stars put together,
- the rays emanating from all the gems

are like a firefly before the radiance emanating from the heart of Sri Rayaru which hosts the Lord. The light emanating from Hridayakasa of Sri Rayaru shows the god for good unlike other lights that illuminates both good and bad.

Sri Rayara style of defeating opponents with logical arguments, clearing the doubts of disciples, and his humble and helpful life is more powerful than the million suns put together.

### **Verse 15:**

In this verse Sri Vadeendraru describes that Sri Rayaru never thinks illogical, inappropriate, impertinent, or unfairly. He always thinks about correct knowledge, never mentions anything that has not been uttered by jnanins and are not approved by Sastras. He never imposes his views, and there is absolutely no redundancy in any of his works. He never erases or corrects that he writes once so it is imperative that all glorify Sri Rayara great works. Sri Vadeendraru says that this is the reason why he does not forget to praise, worship, and pray Sri Rayaru in all his works.

### **Verse 16:**

In this Verse, Sri Vaadeendraru continues to appreciate the commentary writing style of Sri Rayaru. His Holiness, references the gloss on the Prameya Navamaalika – Anu Madhwa Vijaya (which comprises of 32 Verses and is in Sragdhara meter). This wonderful work known as gooda bhaava prakaashika helps scholars to understand the original work. Ma Bharati and Sri Madhwacharya was happy and blessed Venkatanatha to be the emperor of Vedanta Vidya Samrajya.

### **Note:**

Sragdhara (garland thread) is a meter formed with 21 letters – a break after every 7 letters 7-7-7.

Prameya Navamaalika contains 84 letters in 4 lines (21 letters / line). A pause/break is taken/given after every 7 letters (3/line).  $((7*3)*4) = 84$

### **Verse 17:**

In this verse, Sri Vaadeendraru opines that the Bhavadeepa the brief-note on Sri Teekaakritpaada's Vaadavalli is burning brightly in his hear and is like a forest fire.

Sri Teekaakritpaadaru (Sri Jayatheertharu) had written a work called vaadavaali to help to remove the ignorance caused by ill treaties and philosophies. If the first two letters of "Vaadavaali" are interchanged it becomes "Davaavaali or forest fire" destroys ignorance. Thus, Sri Rayara Bhavadeepa burns other philosophies like a wild fire.

### **Verse 18:**

In this verse, Sri Vaadeendraru highlights the greatness of Prakaasha (a commentary – tippani on Tatparya Chandrika of Sri Vyasrajaru). Can there be any doubt that the Prakaasha (light) of Chandrika (moonlight) will dispel the darkness of ignorance of devotees. Sri Raghavendra Guru Sarvabhauma! The moon which is flawless spreads its light all over the world so also Chandrika Prakaasha too gives light of knowledge to saadhu jana samuha.

Sri Vaadeendraru says he is at loss of words to describe the greatness of such a saint!!

### **Verse 19:**

Sri Raghavendra Guru Sarvabhauma is also hailed as Parimalacharya as His holiness had written a work on the famous Sri Man Nyaaya Sudha of Sri Jaya teertharu (Teekakrit padaru). It is believed that Rayaru in his poorvashrama Venkatanatha used to spend late hours writing this memorable work and once Sri Sudhendra Teertharu himself saw the young boy lying down after writing for that day and His Holiness was much impressed and conferred the title of Parimalacharya' on him since it gave an exotic fragrance to the intellect.

Sri Vaadeendraru here in all poetical excellence compares the tongue of Sri Rayaru as a stage and Sri Saraswati devi joyfully dances on it and the flowers strewn on it from here are the words by which this fragrant work has been done. Is it not natural that it should be hailed as Sri Sudhaa Parimala.

### **Verse 20:**

In this verse, Sri Vadeendraru compares the wonderful work Tatva Prakashika (a teeka to Brahma Sutra Bashya) as a young maiden who rarely ventured out due to paucity of a good dress in the form of a gloss. Fortunately, Sri Raghavendra Swami wrote a remarkable work Bhaavadeepa on Tatva Prakashika, which is like a silk robe. This removed the concerns of the maiden and she started venture out in front of the pandits sporting the new suitable dress.

### **Verse 21:**

In this verse, Sri Vaadeendraru compares the Nyaya Muktavali to a necklace made of pearls. He compares to the divers who dive deep into the sea and with great effort take the pearls, make beautiful necklace out of it, and present to deserving people. Similarly, Sri Raghavendra Swami take out the pearls called adhikaranas from the sea of siddanta and wove them into a garland (using the intellect of your Holiness as the sacred thread) called the wonderful work called Nyaya Muktavali and presented to the scholars with your blessings. Indeed, it is the greatest khanta bhooshana (necklace) to the scholars.

### **Verse 22:**

In this verse, Sri Vaadeendraru eulogises the greatness of Tattva Manjari a unique gloss by Sri Rayaru on the anubhasya of Sri Madhwacharya. It comprises of 32 verses in four

chapters, which encompass the meaning of the Brahma Sutras. There is a traditional story, which avers that Sri Madwacharyaru composed it to enable Achyuta Preksharu to do parayana on sadana dwadashi when entire recitation of Brahma Sutra Bhasya was difficult.

Sri Vadindraru beautifully refers this with the incident of Lord Sri Krishna showing the entire universe to mother Yashoda in his small mouth. Sri Rayaru in Tattwa Manjari has clearly brought out the fact that Anubhashya embeds the meaning of entire Brahma Sutra in it. I bow to the great Rayaru who has composed such a wonderful work.

### **Verse 23:**

In this verse, Sri Vaadeendraru praises and respects Sri Raghavendra Gurusarvabhaumas kindness and great mercy showered by him on devotees by diving repeatedly in the ocean of Madhva Sastra (Bashya, Nyaya Vivarana, Anu Vyakhyana, and others) and brings out various meanings for the sutras of Badarayana in the great work called Tantra Deepika. The learned scholars are exhilarated over this great blessing by Your Holiness. This indeed serves as a beacon light for the learners of Brahma Sutras and brings happiness to the students of Vedanta.

### **Verse 24:**

In this verse, Sri Vaadeendraru praises Sri Rayaru on the great mercy shown by his holiness on his disciples by selecting mantras and explains them in his work Mantroddhaara. Madhwacharaya had presented to the devotees a collection of many mantras in the composition called Tantra Saara Sangraha. Jagadguru Sri Madwacharya while explaining the efficacy of this grantha says, "Grantoyam paata



maatrena sakalaabheesta siddhitah". The recitation of this grantha itself is sufficient to get all our desires fulfilled. What can be said if one attempts to understand it?

Sri Vaadeendraru uses the word sruti for both vedas and the ears that receives the mantras mentioned. Indeed the sajjanaaas are highlyindebted to His Holiness for this grantha.

### **Verse 25:**

In this verse, Sri Vaadeendraru highlights the greatness of the excellent work (Geethartha Sangraha) on the Bhagawat Geetha by Sri Rayaru popularly known as 'Geetha Vivritthi'. Exalted was Chandra vamsha because of the Lord Krishna telling Geetha to Arjuna. Sri Raghavendra Swami wrote vivritthi the Hamsa vamsha felt honoured similarly (Hamsa in one context means sanyasis in another aspect can be taken as soorya and hence soorya vamsha also felt glad, and in another sense it means the lineage of Madhwacharya starting from Hamsa Roopi (Namaka) God.

### **Verse 26:**

In this verse, Sri Vaadeendraru praises Sri Raghavendra swami's karunya and guru bhakti. Sri Rayaru's great respect towards Guru Teekarayaru has no parallel, even though his holiness authored Geetha Vivritthi and of sheer mercy on the scholars, your holiness decided to write a commentary (Bhaava Deepa) on the Pramey Deepika (tippani on the geetha bhasya of Jagadguru Sri Madhvacharyaru).

This great work also brought to light that without guru's grace Lord's grace is not possible.

### **Verse 27:**

In this verse, Sri Vaadeendraru writes that Sri Rayaru is already a well-known saint in the three world as a great scholar in all kind of Shastra-Siddanthas. He has written several gloss on previous Guru's Vyakhyanas, yet his pure benign attitude towards scholars and studends makes him write commentary on Nyaaya deepika (a commentary on the teeka of the Geetha Taatparya of Sri Madaacharyaru by Sri Teekakridpaadaru).

### **Verse 28:**

In this verse, Sri Vaadeendraru glorifies the compassion of Sri Rayaru on Lakshmi Narayana acharya (purvaashrama son). Lakshmi Narayana acharya had presented a small work on Rig Veda to His Holiness, and Holiness was extremely pleased by the work (Lakshmi naaryanaaya tava tanayamani satsu sarveshu dhanya...). Sri Guru Rayaru wanted that work to be hailed by all at the same time he had also decided to comment upon all the important teekas. Therefore, His Holiness decided to compose a work, which is popularly known as Rigaartha manjari.

### **Verse 29:**

In this verse, Sri Vaadeendraru writes about Sri Rayaru's great elucidation on pancha sooktas namely Purusha sooktha, Hiranyagarbha sooktha, Ambhrini sooktha, Manyu sookta, and Karma sooktha. This has created such a great impact on the scholars that it has impelled them to think immediately about Lord Sri Vedavyasaru the king of Paila, Vaishampaayana, Jaimini, Sumantu, Romaharshana, and many more sages. Such is the greatness of Dheera Sri Raghavendra Teerthas work!

### **Verse 30:**

In this verse, Sri Vaadeendraru prays to Sri Guru Rayaru "O Guru Sarvabhauma your concern and benign blessings on your

shishyas has been very much in this work!" Your Holiness has been kind enough to write a wonderful Kandarpa on the ten principal upanishads like aitreya, shatprasna, brihadaranyaka, etc that had been commented upon Sri Madhvacharya. It can be said that Your Holiness have been appreciated and honoured for this work the most. This work makes the scholars to understand the dashopanishads more clearly and hence all are wholeheartedly thankful to Your Holiness for the same. Although, Vedatraya Vivruti is a bigger grantha compared to Kandarpa but your disciples felt Khandarpa as apyaamana. These can be compared to how people think about the shukla paksha bidige chandra darshana.

### **Verse 31:**

In this verse, Sri Vadindra teertharu recites "Oh yatisreshta Sri Raghavendra Swamin!" The gloss on Yajur and Sama veda written by Your Holiness is so wonderful that it has cleared all doubts on them hitherto like clearing the left shoulder of Sri Hari created by commentaries written by Bhatta, Bhaskara and others. Whereas that on the rig veda and upanishads have annointed sacred musk on the right shoulder of the Lord. Indeed great are your works!

### **Verse 32:**

In this verse, Sri Vaadeendraru teertharu highlights the greatness of Mantralaya Mahaprabhu of giving a very lucid commentary on the dasaprakaranas of Srimad Ananda teertha bhagawad padaru in such a way that the readers can easily understand it. Only a great saintly scholar like your holiness can only undertake such an arduous task and help the scholars.

Sri Vadindraru states, that the tippani of Sri Rayaru brings to light the means of both the moola grantha and the teekas of the dasaprakarana.

### **Verse 33:**

In this verse, Sri Vaadeendraru describes that Sri Raghavendra Gurusarvabhauma, the uttama shishya of the renowned and famous Sri Sudeendra Teertha and a great sanyasin is Your holiness is renowned for only being of great help to others. The great gloss called Nyyaya deepa on the wonderful workn of Tarka Tandava of Sri Vyasa Raja Gurusarvabhaumaru is so exquisite that it melts one's heart and makes one dance with joy.

### **Verse 34:**

In this verse, Sri Vaadeendraru says that Mantralaya Mahaprabhu might not have written a commentary on the Nyaayamrita, even then the eminence of Guru Rayaru does not diminish. However, it is been enhanced since His Holiness has exclusively taken paatha on it. As Lord Rama left his throne to follow his father's order and went to forest did not diminish, his glory but brought him more laurel. Since, Sri Vijayeendra Gurusarvabhauma had already written a work called Amodha which has wonderfully explanation of Nyaamritha, you choosinf not to comment, brought you more keerthi had enhanced it manifold.

Note: Sri Vaadeendraru highlights that Sri Guru Rayaru had commented upon two works of Sri Vyasa Raja Gurusarvabhauma.

### **Verse 35:**

In this verse, Sri Vaadeendraru highlights the greatness of two works Sri Rama charitra manjari and Sri Krishna charitra manjari, which comprises of 11 verses and 28 verses respectively. The greatness of Sri Rayaru is evident in these works where the great saint has condensed the crux of the great epic in just 11 verses and the entire dashama skanda of Sri Mad Bhagawatha in 28 verses. The author of this poem also says that for great saints like Sri Rayaru it is not a very big task.

Sri Vadindraru beautifully gives an allusion about sage agastya who had just shrunk the entire ocean to help the gods. Indeed what is not possible by great personalities?

### **Verse 36:**

In this verse, Sri Vaadeendraru remembers an event that took place in Madurai involving the ruler Tirumalai Naicker and his minister a great scholar Neelakanta Dikshitar. Sri Rayaru in the course of his divine sojourn comes to Madurai where Neelakanta Dikshitar is highly impressed by the Bhaatta Sangraha on Mimamsa and he places the work on an elephant and takes it in a big procession throughout the streets of Madurai. Sri Vaadeendraru wonderfully completes by opining, "The fame of Your Holiness also spread all over the eight directions like how the glory of the book is spread."

### **Verse 37:**

The earth, called as Veda, had a seed sown by Lord Vedavyasa in the form of Brahma Sutra and other epic works. With Madhwacharya's Sarva Moola the seed offset (bud), and with old-time gurus like Sri Padmanabha Teertha and others, it sprouted. With Sri Jaya Teerthas commentaries and works, it grew into beautiful branches. With Sri Vyasa Teerthas works, it

became stronger and taller with leaves. With Sri Vijayeendra Teerthas works, it started to bloom. Finally, with Sri Raghavendra Guru Sarvabowma's great works, the tree of Madhwa Siddantha, radiated brilliant effulgence all over, and started to bear fruits.

### **Verse 38, 39:**

In this way, the Moon of the Lineage of Sri Guru Raghavendra's Guru Vamsha and Shishya Vamsha Ocean, and Sri Upendran Teertha's Vara Kumara Sri Vaadeendra Yati Complied this Guru Guna Stavanam. Sri Vaadeendraru who destroyed the pride of ill debaters, wrote this Guru Guna Stavana with immense bhakti (devotion).

### **Charama sloka of Sri Guru Raghavendra Teertha:**

Doorvaadidvaantaravaea vaishnaveandeevareandavea Sri  
Raghaveandra guruve namotyantadayaluve ||

He is like the sun in removing the darkness of propagation of untruth; He is like the moon in causing the flowering up of the devotees of Sri Vishnu; He is merciful to the greatest extent. I bow to Sri Guru Raghavendra.

Poojyaaya Raghaveandraaya satyadharमारतयacha Bhajataam  
kalpavrukshaaya namataam kaamadheanuve ||

I bow to Sri Raghavendra Swamy of the following reputation:  
Revered; he guides us in the straight path of truth and good conduct; He fulfils the prayers of devotees completely just like the divine tree (kalpavrisksha) and the holy cow (kamadenu).

Mookopi yathprasadena |Mukunda Shayanaayathe || Raja  
raajayathe riktho |Raghavendram tamaashraye ||

With whose blessings even a dumb can speak as eloquently as Sri Adi Sesha (Thousand Headed Serpent on which Lord Sri Vishnu rests) and with whose blessings a pauper turns into a rich, to them, Sri Guru Raghavendra Swamygalu, I am surrendering myself.

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वंदारुजनसंदोहंमंदारतरुसन्निभम् ।

वंदारकगुरुप्रख्यं वंदे वादींद्र देशिकम् ॥

ವಂದಾರುಜನಸಂದೋಹಮ್ ಮಂದಾರತರುಸನ್ನಿಭಮ್ |

ವೃಂದಾರಕಗುರುಪ್ರಖ್ಯಂ ವಂದೇ ವಾದೀಂದ್ರದೇಶಿಕಮ್ ||

ವಂದಾರುಜನಸಂದೋಹಮ್ ಮಂದಾರತರುಸನ್ನಿಭಮ್|

ವೃಂದಾರಕ ಗುರುಪ್ರಖ್ಯಂ ವಂದೆ ವಾದೀಂದ್ರದೇಶಿಕಮ್ ||





